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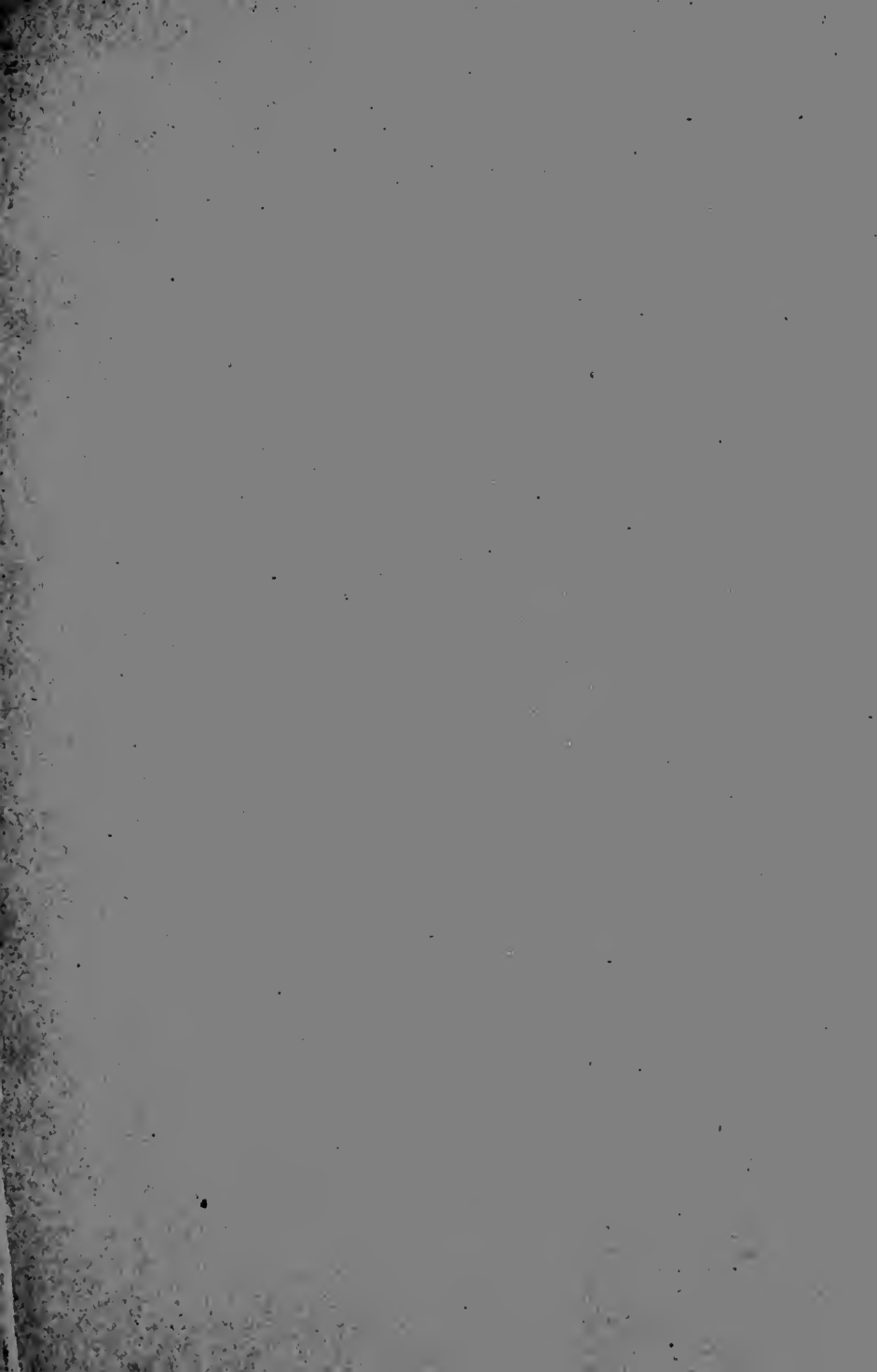


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UNITED STATES OF AMERICA.







THE
GREAT IMPORTANCE
OF THE
SABBATIC NUMBER

SEVEN

AS CONNECTED WITH THE CHARACTERS,
ACTIONS AND EVENTS OF THE BIBLE.

BY

REV. P. E. ROYSE,

Author of Annotations on the Apocalypse.

WITH AN EPITOMY OF THE ANNOTATIONS, AND A
BRIEF OUTLINE OF THE SEVEN AGES OF
THE GREAT CHRISTIAN CHURCH.

TO WHICH IS ADDED

An Instructive Appendix

FOR THE INTERPRETATION OF EVENTS OF THE
BIBLE, WITH EMBLEMS, TYPES, AND ANTI-
TYPES, IN WONDERFUL PERIODS OF

SEVEN.

By ARTHUR FERRIS, B. D.

MDCCCXC.

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PREFACE.

Every man is supposed to act from some motive; and every motive is either good or evil. What then could have induced the author to write this remarkable poem?

We answer: He was living in the city of Louisville, Kentucky, and desired to obtain means by selling books, as a traveling agent, to publish a large volume, which he had prepared, by many years of research and labor, showing the wonderful coincidence of History and Prophecy, in proving the exact fulfillment of prophecy, and its grand foreshadowings for the glorious future.

But the laws of Kentucky prohibited all persons from selling books, as book agents, unless they paid in advance five hundred dollars for the privilege, except it was a book of their own production. His motive then was to have a book of his own making. These stringent laws were passed to prevent such books as "Uncle Tom's Cabin," "Helper" and other "Abolition literature" from passing South.

But the author had his own book, and went on everywhere unmolested, selling his little poems by

the thousands, getting means to meet his demands, and taking orders for his large book, until his subscriptions for it aggregated fully four thousand dollars. So the author got his large book published on the merit of his subscriptions, just at the beginning of our civil war, in 1860.

These were times which tried men's courage; endangered the life of our nation, and proved who were loyal to the grandest government of the people, by the people, and for the people, which has ever existed on earth!

After thirty years of quiet and growing good will in our country; after the smoke of the war has passed away, and the din of arms has hushed, and we as a people have enjoyed the blessings of health, prosperity and material progress, such as no nation ever experienced in so brief a period, the author comes again to the front, as a war-worn veteran, to salute a patronizing public, and ask them to help him sell his chronological poem, "The Sabbatic Number Seven," the emblem of that rest which remains for all the Lord's good soldiers, in our "Father's house" in the land of everlasting peace.

The rapid sale of the first edition of this chronological poem, the additional encouragement of friends, the ardent desire to be more useful, and the pleasing

hope of ultimate success, determined the author to offer this second edition to the public, revised, corrected, and enlarged.

This poem may be considered a miscellaneous and literary curiosity, and like all human works has its imperfections; yet the author hopes his feeble efforts may result in doing some good, in directing the mind of the reader to some point worthy of study and reflection in "That Book," which is able to make us wise unto salvation; and whose counsels are profitable unto all things.

Kind reader, "The Truth" must teach thee, therefore, "buy the truth and sell it not."

The Sabbatic Number Seven.

Of many, many things, all strange indeed, ,
We often see, or gladly hear and read:
And some quite simple—others wise and grand,
And many, too, we cannot understand.

Yet, such is the nature of mortal man,
That whatever strange or curious plan,
Or novel scheme—if only odd or rare,—
Will make the wise man think—the simple stare!

Provided only that we clearly see,
The subject is a wondrous mystery!
That is, something, not yet precisely known
Unto any, except some “knowing one!”

And from this ample fact, I now propose
A curious mystery to disclose,
Or, in other words, try to demonstrate
A problem strange to some, which here I state.

And now, kind reader, if you really be
A child of Noble Curiosity,—
And ardent lover of the strange and true,
You'll surely read, or hear, my verses through,

This truth is now well known that there is given,
Great consequence to the NUMBER SEVEN!
And here now the reason true, why this is so,
Is what I propose to let the reader know.

The Source of Knowledge.

But to what source for knowledge shall we look,
Or back into what old, neglected book,
That we the cause and the reason may find,
To satisfy the wise and anxious mind?

Now to the Bible we will first repair;
Perhaps we'll find it demonstrated there—
The Bible is the oldest book that's known,
Beneath Jehovah's everlasting Throne!

We must digress, to show the reader how,
The Bible is the lamp for mortals now,
To guide their wandering feet in ways of Right,
And cast its cheering beams o'er Death's dark night.

My task, with trembling hand and throbbing heart,
I now begin—tears will unbidden start!
For with my thoughts memories quickly come,
Of generations, and kind friends, and home!

The Old Family Bible.

In such a book is found our family tree,
Which boon my mother kindly gave to me;
And bid me mind by whom it was given
And live by its laws, and meet her in heaven.

Ah! well do I remember each dear name
On record there—and how they went and came;
And who around the hearthstone used to close,
With whom I've spent the peaceful night's repose.

The thought of him who lead the family prayer,
And read of what these sacred pages bear,
In cheerful tones my tender heart would thrill,
He comes before me now as living still!

At morn and night my father read this book—
How calm was my indulgent mother's look,
Who so much loved this Sacred Word to hear.
When read to us, brothers and sisters dear.

My mother's angel face! I see it yet!
What memories come! again the group is met!
Around the same hearthstone we all have come,
Within the halls of our own hallowed home.

Thou Book of God! best friend man ever knew!
Thy constancy I've tried and found thee true!
All else misled our feet! Thou art my light,
My life, my joy, my wisdom, and my might!

The wealth of earth could no such treasure give,
Of so much worth to mortals while they live,
Nor could the mines of earth this volume buy,
It teaches man to live, and never die!

The Works of Creation.

From the Bible, then, it is plain to all,
God created everything, both great and small!
In the beginning, the heavens and the earth,
Then all things else which has being or birth.

In time of seven days all things were made,
First the great light, and lights of every grade,
And then the clouds or firmament. to bear
Both in foul weather and in weather fair.

All vapors which from face of earth arise
And roll aloft along the vaulted skies,
And then, the gentle dews, they fall again,
Or frost, or drifting snow, or growing rain.

Then, on third day, at God's most sure decrees,
The waters great were gathered into seas,
To leave the hills and mountains, high and steep,
And fill the mighty oceans, wide and deep!

Then on same day, our ancient mother Earth
To grass and trees and flowers gave brilliant birth,
The Scriptures true teach us this fact to mind
That every plant is perfect in its kind.

And when the eve and morn were the fourth day,
God said let there be Light to cheer the way
Of mortal man, in every time and place,
And note the days, and years, of every race!

And on the fifth day, all the fish of seas
Were made of God, as were the grass and trees;
Then flying fowls, and also creeping things
Were made this day, which creep or fly with wings.

And all four-footed beasts, which walk or stand,
Or range the wide fields of beauteous land,
To crop the growing grass and gather food,
And then give up their lives for mortal good.

The sixth day beasts were made, as we see it,
And it was so, green herbs were for their meat,
And it was ordained, too, they should be food,
Both herbs and beasts, and God declared them good.

Then, on the sixth day, God made feeble man,
And woman ends creation's wondrous plan,
Thus seven things in seven days were made,
All things of every kind, and every grade.

And first the Light; then, second, Clouds and Rain,
Then, third, the Grass, and Trees, and fruitful Grain,
The fourth day God set Sun and Moon for light,
And Stars, also, and these rule day and night.

Then fifth the fish, and monsters of the deep,
And living things which all may swim or creep;
And God blessed them, and bid them fill the seas
With greatest multitude of their increase.

Then on the fifth day, the fowls of the air,
Which live and move, or fly everywhere,
Which neither sow nor reap, and yet are fed;
From them we'll learn to work and trust for bread.

God said, let all the earth abundantly bring,
Living creature, cattle and creeping thing.
These make the six classes in creation's plan,
And last of all was the creation of man.

The Creation of Man.

God said, let us make man in our image,
And this he did, as tells the sacred page:
In the image of God created he him,
And male and female created he them.

And on the seventh day God ended his work,
So the Scriptures say, and this is no quirk!
If God did work and rest on seventh day,
It was for our example we may say!

If woman then was made, as some men say,
After all things else on the seventh day,
She was the work of God's MERCY to man!
Work of NECESSITY in Creation's plan!

Not made from the foot to be trodden down!
Not from the head, to wear the kingly crown,
But from a rib, taken from Adam's side,
Teaching that woman was to be a bride.

And made from a rib, from under Adam's arm,
Thus teaching man should protect her from harm,
Now being bone of his bone, they one become,
And live in love and joy in their own home!

Therefore, a man his father kind shall leave,
Likewise a woman shall not mother grieve;
The man shall cleave alone unto his wife,
And to husband dear the woman hold for life!

Hence works of mercy and necessity,
Are both permitted on the Sabbath day;
And not therefore accounted desecration,
By the Lord of this day, the Lord of Creation!

From seven things, thus made in seven days,
Came all the mighty works and wondrous ways,
From age to age, which all frail men have seen,
Those born of noble birth, or born of mean.

The Institution of the Sabbath.

Hence the seventh day was made the day of rest,
The Lord our God this day hallowed and blest,
And bid mankind this precept now obey,
Remember, sacred is the Seventh day.

And honored was Jehovah's holy name,
In end of days, when holy seventh came;
The sons of Adam brought their oblation
To worship God, the God of Creation.

And in token that the Lord does approve
All who obey him, and his precepts love,
Therefore, to Abel, the Lord had respect,
But Cain, for his sin, was treated with neglect.

"And Cain was wroth, and his countenance fell,"
And the Lord said to Cain if thou doest well,
Shalt thou not be accepted with respect?
But if not, thou shalt be chided by neglect.

If thou doest not well, Sin lieth at the door,
And he intends to rule thee evermore,
But thou shalt not let sin rule over thee:
But thou by me rule over him and be free.

But Cain was wicked and sinned against God,
And Able slew, and shed innocent blood,
And the Lord said to Cain, where is Abel?
And Cain answered not truth, but a fable.

And now, therefore, thou art cursed from the land,
Which opened her mouth, for blood from thy hand,
And henceforth, Cain, when thou tillest the ground,
It shall not yield, for with thee blood is found.

A vagabond shalt thou be in the world,
And scorns and curses shall after thee be hurled;
Cain said to God, oh spare the wrath of heaven!
Is my sin more than may be forgiven?

And thou hast driven me from face of earth,
Behold, I must now leave the land of my birth,
And so thy person shall from me be hid
And I from sorrow never more be rid.

And it shall come to pass, will it be so?
That he that findeth me shall lay me low,
Therefore, he who slays Cain, Jehovah said,
Shall vengeance be taken seven-fold on his head.

If Cain shall be avenged of God seven fold,
That is, he that slays Cain shall suffer seven fold,
Therefore the Lord justly set a mark on Cain,
Lest any finding him, he should be slain.

Lamech was tempt to shed human blood,
But shed it not, and long lived to do good;
So Lamech, sire of Noah, lived, as appears,
Seven hundred and seventy-seven years.

The Great Flood of Noah.

Noah was warned of the flood, as clear appears,
About seventeen times seven weary years;
Therefore he built his mighty Ark those days
And warned the world to turn from evil ways.

Now, he was the first preacher of Righteousness,
And, like many since, preached with poor success,
But did, in no wise, lose his high reward.
For he was watched, kept, and blessed of the Lord.

Vile men! they heeded not his warning voice,
But waxed worse and worse, making sin their choice,
Until the flood came, and took them all away!
And so it will be at the Judgment day!

Noah had warning from God just seven days
Of the approaching flood the Scripture says,
He took his wife, and his sons, and their wives
Into the mighty Ark to save their lives!

And then commanded by holy Heaven,
All clean beasts and birds he took by seven;
But all other kinds he took just two by two!
Because they were not so good, he saved but few.

And in the seventh month the Ark did rest,
On great Mount Ararat doth Moses test,
After the Ark had rested forty days,
On Mountain Ararat the Scripture says,

Noah sent forth a raven from the Ark.
Which returned not, but scorned his noble bark;
Then also was sent, so the scriptures prove,
By Noah from the Ark, a lonely dove!

The lone dove returned, and stayed just seven days,
And then was sent again the Bible says.
Her voyage o'er the dreary waste of waters
Was long and lonely—she found no quarters.

He stayed the dove yet other seven days,
And sent her forth, to go and come her ways;
And o'er the waste of waters wandered forth,
Leaving the cold lands of the dreary North!

She then took her course by wisdom divine,
To the lovely land of the olive, fig, and vine,
The waters there had left the hills and trees,
And all refreshed by southern balmy breeze.

The dove at evening came, and in her mouth,
She brings an olive leaf from the sunny South.
The olive leaf, fresh taken from the tree,
Gave proof the waters were gathering to the sea.

He stayed the dove yet other seven days,
And she was sent forth to try her lonely ways,
And finding then dry land—a dusty shore—
To Noah and his Ark she came no more.

Trial of Abraham's Faith.

Abraham's faith and works all should imitate,
For he was to man an example-great;
As a shepherd he chose to spend his life
Rather than live amid the cities' strife.

The Holy Scripture does most surely tell,
That, as a memorial for a well,
Abraham to Abimelick did donate,
Just seven ewe lambs to settle all debate.

Now Abraham's faith was truly and sorely tried
When sacrifice, altar, wood, he did provide;
And knife uplift—to slay his son—
Behold! a voice—LET NOT THIS DEED BE DONE!

This covenant, about the seven wells,
Was broken as the Scripture plainly tells,
But Isaac opened these wells in his day,
And called the last one opened Bersheba!

Jacob's Dream and Ladder.

When Jacob was about six times seven,
He dreamed he saw a ladder reach to heaven,
And while unto it his mind did attend,
He saw on it angels ascend and descend.

And when Jacob awoke out of his sleep
His astonishment was joyful and deep,
When this great vision was to him given—
It was the house of God, the Gate of Heaven.

And Jacob rose early in the morning,
After having from the Lord, this great warning,
And took the stone he had as his pillow!
And set it up, a monumental pillar!

Jacob traveled joyfully on to the East,
Fearless of mortal foe, or wily beast.
The Lord had promised to provide each day,
And keep him safe, along his desert way.

And all would do well to remember now
The final words of Jacob's faithful vow;
"And of all that thou shalt give unto me
I will surely give the tenth unto thee!"

At length Jacob came to his mother's friends,
And here awhile his lonely journeying ends;
He lives with Laban, and agrees to keep,
Or Rachel help to watch her father's sheep!

The Love of Jacob for his Wife.

Also from the Bible, it clearly appears,
That Jacob was to serve just seven years,
Expecting his beloved Rachel to receive—
But Laban basely did him then deceive,

Yet Jacob served Laban just seven years more,
With better success than he did before.
And yet he served almost another seven,
And flocks and herds to him were freely given.

When Jacob chose from Haran to remove,
With flocks and herds and the children of his love,
Laban then with great haste for seven days,
Pursued after Jacob—so Moses says.

Then Laban overtook Jacob we're told,
And treated him most impudent and bold;
And Jacob now was wroth, and said what's my crime,
That thou hast hotly pursued me this time?

“Lo! these twenty years have I been with thee,
In the summer day, the drought consumed me,
And in the winter, cold and frost by night,
And my sleep left mine eyes till morning light.”

“Thus have I been twenty years in thy house;
I served thee twice seven years for my dear spouse,
Six years for flocks and what has been my crimes?
Thou didst deceive me; changed my wages ten times.”

But God kept Israel in all his ways,—
Brought him to his own land, the Bible says,
And there he lived until a famine came,
As in the days of Isaac and Abraham.

The Famine in the Land of Egypt.

Then Joseph, whose brothers, wicked and bold,
Into Egypt for a bondman had sold,
Was then raised to great power in that land,
Brought Jacob and all, to be fed from his hand.

So in Egypt's far off and fertile clime,
There surely happened in King Pharaoh's time,
A time of famine in the land, as clear appears,
And a time of plenty—each just seven years,

To Pharaoh this was plainly signified,
By seven full ears of corn and seven dried,
Also by seven fat kine and seven lean,
And the fat kine were eaten by the mean.

Joseph explained Pharaoh's dream as appears,
The kine and corn each symbolized seven years,
And first the years of plenty, just even seven,
And then of famine sore, was numbered seven.

Now Joseph's wise words, given to King Pharaoh,
May yet do good for us, though given long ago,
"In the years of plenty gather, waste not,
And let this lesson never be forgot."

So Jacob lived in Egypt seventeen years,
As from the Sacred Record clear appears,
And his age was an hundred forty and seven,
Which is just the same as twenty-one times seven.

The Affliction and Patience of Job.

Job is noted in the Scriptures of Truth,
As pattern of patience, to age and to youth,
And was sore afflicted by the Devil,
Until his life seemed not good but evil.

When Job's three friends heard of all this evil,
That was come upon him from the Devil,
Then they came everyone from his own place,
Eliphaz, Bildad, Zophar, to see his face.

For they had made an appointment to come,
To mourn with and comfort him at his home,
And when far off they lifted up their eyes,
And knew him not, they wept with mournful cries.

They sat with him on the ground seven days
And seven nights, the Holy Scripture says,
And then seven rams, and bullocks seven,
They offered up in all to righteous Heaven.

So we are assured that the God of Heaven,
In the promise to his people given,
Will be with them always unto the end,
In all their afflictions he is their friend.

So the Lord blessed Job in his latter days
More than his beginning the Scripture says,
In all he had twice seven thousand sheep,
And camels, and oxen, seven thousand to keep.

He had seven sons, and lovely daughters three,
His daughters were most beautiful to see,
In all the land no women so fair were found,
With forms so beautiful and health so sound.

After this lived Job an hundred and forty years,
As from the Sacred Record clear appears,
Which is just equal to twenty times seven.
So Job's body died, his soul returned to Heaven.

The Scourge of Miriam.

Miriam was a woman of noble mind,
An honor to her age and to her kind,
But she derided Moses about his wife,
And for so doing well nigh lost her life.

For she was chastised as we all may see,
From the Lord, with the plague of leprosy;
And to cleanse her sin was shut up seven days,
According to the law, the Scripture says.

The Lord hath said, thy neighbor love as thyself—
Tho' poor, or black, or has his heaps of pelf—
For image true of God, is every man,
And they who scorn a man deride God's plan,

Now, Jesus said, He that despises you,
Despises me; what Jesus said is true,
The Lord will not such vile person cherish:
This truth behold: Despisers shall perish!

The Parables of Baalam.

Seven rams, 'tis said, and bullocks also seven,
As a worthy sacrifice to the God of Heayen,
Baalam, the prophet, did surely propose,
The sacred record does truly disclose.

Baalam's beautiful parables we read,
In Book of Numbers if we all heed,
Seven altars, and also offerings just seven,
Were all prepared to sacrifice to Heaven.

From this great fact we may this lesson learn,
And e'er we more the sacred pages turn,
SEVEN SPIRITS, or persons, it would seem,
Instead of THREE, was an ancient myth or dream.

And hence to please the seven God of Heaven,
They offered sacrifice as unto seven,
And also to atone for all their crimes;
And so for blessings, prayed seven times.

The Rites of Purification.

In acts of purification before God,
Or consecration, the water and the blood
Were always sprinkled precisely seven times,
To consecrate or atone for their crimes.

Therefore, the mighty God of Earth and Heaven
Was a wonderful Spirit, one in seven,
And hence to this wondrous God was given,
Heaven of heavens, the number just seven.

Many things by law were done by seven,
The law by Moses to God's people given—
As we all may, or do most surely know,
If we have read the Holy Scriptures through.

Now the seventh month, and the seventh day,
The good Jews observed—so doth Moses say;
And just seven days they all feasted high,
And then seven days in their tents did lie.

Ye shall dwell in booths seven days saith the Lord,
All that are Israelites born, saith the Word,
So that your children may know as they ought,
Their parents with booths from bondage I brought.

The seventh year was for a year of rest—
Ordained for everything, both man and beast;
The land lay fallow, and then all was still,
For none durst the seventh year his field to till.

The Year of Jubilee.

Also when seven times just seven years,
As from the Law of Moses clear appears—
Had fully passed away, it was Jubilee,
When every slave, by law, was truly free.

From debts and bondage both; for then had come,
The time when servants freely might go home.
And things began anew, we all may see,
When rolled away the year of Jubilee.

This year of Jubilee was type sublime,
Of the long-desired predicted time,
When all the world shall both be right and free,
And Earth shall hold her year of Jubilee.

Just seven periods of years passed away,
Before the dawn of Jubilitic day—
And so must pass seven times a thousand years,
Before the world's great Jubilee appears.

A thousand years must yet pass by to bring
The time when Christ shall reign All Mighty King
Alone o'er all the world, and all be free,
And Earth enjoy her age of Jubilee.

Here, then, we say, the reason is given,
Why such great stress is placed on NUMBER SEVEN,
It shows how many years must pass away
Before the long desired Millennial day.

The Power and Weakness of Samson.

Now Samson went to Timnah, the land of vines,
And saw a woman of the Philistines,
And came and told father and mother, and said,
A woman of Timnah I wish to wed!

I love her more than all I've seen in my life,
Therefore, do please get her for me to wife;
His parents kindly said to him again,
Is there none among the daughters of thy brethren?

Are none among my tribe sufficiently fine,
That thou must take a wife of Philistine?
And Samson said, get her for me, I tell you,
For she pleaseth me more than any Jew.

But his father and his mother knew not
It was so ordered of the Lord, that he sought
To slay the Philistines, which seemed a crime,
For the Philistines oppressed Israel that time.

Then Samson and father and mother went down,
And came to the vineyards of Timnath town,
And behold a young lion roared against him,
And Samson rent him, as a kid, limb by limb.

For the spirit of the Lord upon him came,
He had nothing in hand to do this same
Wonderful deed, for he was there alone—
But he told his parents not what he had done!

And he went down to the maid of the dell;
She surely pleased Samson—she pleased him well;—
And then they all returned back to their sweet home,
To their lovely highlands, whence they had come.

Again they went to the maid of the dell,
Who had in other days pleased Samson so well,
While on his way he turned aside to see
The carcass of the lion, if it might be.

Behold, this carcass had become a home—
A swarm of bees had filled with honey comb,
And so he took some honey in his hand,
And went eating to where his parents stand.

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He gave it to them, and they did freely eat,
And we are not told that they had other meat.
But he had not yet told what he had done,
And that the honey was out of the lion.

So all went down to the maid of the dell,
Whom Samson loved in other days so well;
And Samson made a sumptuous wedding feast,
So used young men to do in all the East.

It came to pass when the people of the dell
Again saw Samson that he pleased them well;
And thirty companions they got to be
A part of his great wedding company.

The Riddle of Samson.

And Samson said, I will give unto you,
A riddle now, and every word is true;
If you declare it to me in seven days,
And find out certainly wherein the secret lays,

Then I will give you thirty shirts to wear,
And thirty change of garments—to each a pair;
But if the riddle you cannot declare to me,
Then you are bound to the same, and I am free.

And they said unto him, thou needst not wait a bit,
Put forth thy riddle, that we all may hear it.
And then he said, Out of the eater came forth meat;
And out of the strong came that which is sweet.

And they could not expound it in three days,
Although thirty of them had tried their ways.
And then it came to pass on the seventh day.
That unto Samson's wife the thirty did say:

Entice thy husband, that he may declare
To us the riddle, and thee and thine we'll spare.
Lest we burn thee and thy father's house with fire!
Will ye impoverish us? Is this the desire?

Then Samson's wife before him wept and said,
I wish I'd never seen you—I wish I was dead!
Thou dost only hate me; a cheat I call.
A riddle thou hast put, and not told me all!

I have not told my parents yet, you see,
And why dost thou complain? Shall I tell thee!
And she wept much the rest of the seven days,
And scolded, begged, and tried her arts and ways.

And so it came to pass, on the seventh day,
That he told her, because of her bad way.
That is, she would weep, and fret, and laugh and scold,
And then to her people the riddle she told.

Then unto Samson said the men of the town,
On the seventh day before the sun went down,
“What is sweeter than honey among the sweet?
And what is stronger than a lion, that eats meat?”

Had ye not plowed with my heifer, he said,
Ye had not told my riddle till ye were dead.
Man's ruin may be wrought by such a wife,
Ruined in property, reputation, and life!

A Wonderful Riddle.

Now here is a riddle which may seem plain,
To others may seem dark, or false and vain!—
Beneath the starry heavens a creature did dwell
So sacred writers in the Holy Scriptures tell,

Which lived and moved in this wide world 'tis true,
And yet he never sinned, nor precept knew.
He died; but ne'er shall be raised from the dead,
Nor at the Day of Judgment show his head.

And never shall in heavenly kingdom dwell,
Nor yet be doomed to endure the pains of hell,
Yet in him three days was a soul that must
Suffer among the damned, or reign with the just.

Now reader, if you will this thing expound,
I will tell you where the key may be found;
Or if you would unlock and the wonder see,
I will tell you where you can find lock and key.

In twelfth chapter of the Book of Matthew,
Verse thirty-nine and forty-one, you'll find it true,
So you can explain the riddle for yourself,
Before you lay my book upon the shelf.

And turn away disappointed, and fret and fry,
Or think that I have told you but a lie;
But when you see the wonder, it will seem plain,
So that will richly pay you for all your pain.

Delilah Betrays Samson.

Delilah said to him, tell me, I pray,
What is thy cause of strength; where does it lay?
Or mayest thou be bound to afflict thee,
Or how canst thou be bound, not to get free?

He told her then, bind me with seven new cords,
I cannot get free from Philistine lords.
If they bind me with seven moist withs, not dried,
Then I'll be weak as other men when tied.

Then the lords of the cruel and proud Philistines
Rejoiced as in the day of feasting and wines,
And brought to Delilah seven green withs,
Which were not dried, and she bound him therewith.

Now there were men in wait, hid in her room,
Ready, waiting, to seal his mortal doom,—
The Philistines be on thee, Samson, she said,
And he broke the green withs quick as a thread;

Or thread is broken when it toucheth fire.
His strength was not known, which was their desire.
And then Delilah said, Samson, Behold!
Thou hast mocked me, only lies hast thou told.

Now tell me, I pray thee, in words bold and round,
Now tell me, I pray thee, canst thou be bound?
If they bind me with seven new ropes he said,
Wherewith no work hath been done, by living or dead,

Then shall I be weak, be as another man.
Now if you will, you are free to try this plan.
Delilah, therefore took seven new ropes,
And bound him sure therewith, and said in hopes,

That the wages of sin would now be hers,
Over which she expected not to shed tears;
Samson, the Philistines be on thee, she said,
Now see if you can break these cords like thread.

For men were hid in the house, to kill him dead,
And he broke the cords from off his arms like thread.
She said to Samson, thou hast only told me lies,
Tell me the truth; tell me without disguise.

Tell me how thou mayest be bound, she said,
So that thou canst not break fetters like thread,
And then he answered Delilah, and said,
Weave with the web, the seven locks of my head.

She wove them with a web, held with a pin,
And said, the Philistines are on thee again,
And Samson woke from his sleep, it would seem,
And went away with the web pinned to the beam,

She said to him, How canst thou say I love thee,
When thy heart is falsehoods, and not with me ?
Thou has mocked me three times; and again lied,
Nor told me wherein thy strength doth abide.

Then pressed him sore with the words of her breath
And urged him till his soul was vexed unto death,
He told her all his heart, and to her said,
There hast never come a razor upon mine head,

Unto God from my birth I've been a Nazarite,
From all strong drinks, I have denied myself quite,
And I have always let my locks grow long—
Have drank no wine, or anything that's strong.

If I be shaven, my strength will leave me then,
And I shall become weak, like other men,
For while I keep the holy vow of Heaven,
His wisdom and power to me are given.

But if I do forsake the words of truth,
Which has been upon me from the days of youth,
Then woe is me ! I shall be left of Heaven,
And power and wisdom no longer be given.

When she saw that all his heart he had told,
The Philistine lords she called, fearless and bold,
Come up this once, he hath showed me his heart,
He hath plainly told all, kept back no part.

Then the lords of the Philistines came in a band,
And to Delilah brought money in hand,
For she had made him sleep upon her knees,
And called a man to obey her decrees.

And he shaved the seven locks of Samson's head,
He was asleep, and knew no more than if dead.
And then to afflict him Dililah began,
And his strength went from him and he was but man.

She said, Samson, the Philistines be upon thee!
Be up! away! why sleep you on my knee?
But he knew not what they had done to his head,
Therefore he woke from sinful sleep and said,

I will go out, as at other times before,
And, lion-like, shake myself, defy them once more,
But he wist not that he was forsaken of the Lord,
And that it happened as told in his Word,

Let us take heed from Samson's cruel fate,
Lest we, like him, shall repent when too late;
Never dandle on Delilah's knees, nor sleep
With Darling Sin, but constant vigils keep.

All Scripture to be Surely Read.

And every seventh year, 'tis truly said
Unto the people all the Word was read;
And this was the holy law of the Lord,
That they all might learn well to keep his Word.

'Twas said, "Forgive thy brother seven times!"
Thus, then, spake the law against hasty crimes,
But by the law of Christ, 'tis plainly given,
Forgive thy brother seventy times seven.

Now here's a wondrous thing, which makes us stare,
That the High Priest's son was compelled to wear
His father's priestly garment seven days,
For so the Ancient Law of Moses says.

And atonement for sin was for seven days,
As tabernacle or offering displays,
And on the sacred altar of the Lord,
Shone seven lamps—so says his Holy Word.

The Destruction of Jericho.

Now when did Joshua destroy Jericho?
This all can answer who the Bible know,
At God's command, seven priests, for seven days,
Bore seven trumpets—so the Bible says.

And then seven times, on the seventh day,
They went round the city—the Scriptures say,
And all the people lifted up their voice,
And shouted the seventh time with a mighty noise.

And so the last time the seven priests went round,
The massive walls fell crashing to the ground.
And from this learn to cry aloud, "Spare not,"
Show men their sins, obey, forget it not!

These seven priests which 'round the city trod,
Were types of ministers, in the church of God;
Apostles, Prophets, Bishops, Elders to rule;
And Deacons, Stewards, Teachers for each school.

The Wonderful Child, Samuel.

Samuel, 'tis said, means in Hebrew seven,
Hence, then, a reason is plainly given,
Why, before Eli, on his natal day,
His mother, Hannah, did joyfully say,

While all the people cheerful voices raise
To God in fervent prayer and happy praise,
And while grateful thanks went up to Heaven,
She said, "the barren one hath brought forth seven!"

When at Gilgad, Samuel ordered Saul,
Patiently to stay seven days in all—
But the good prophet, Saul did not obey,
And was therefore reprov'd the seventh day.

The Anointing King David.

And when the Lord on Samuel did call,
To anoint a king instead of King Saul,
Then the seven sons of Jesse did pass
Before the wise and holy prophet's face.

And it may look like a wondrous strange thing,
The seventh and youngest was taken for King,
He had served the Lord from his youthful days!
Therefore the Lord blessed him in all his ways.

And we are taught that seven times a day,
The pious Psalmist of Israel did pray,
And through his life he was for the most part
A good man; "A man after God's own heart."

So David reigned over all Israel forty years,
As from the kingly record clear appears.
In Hebron he spent seven years of his life,
In Jerusalem the rest, in peace and strife!

We are told he died in a good old age,
Numbered among the good, and great, and sage;
Full of days, and riches, and honors, when dead,
And Solomon, his son, reigned in his stead.

Let us this good man's example imitate,
And always strive to be good, and wise, and great;
Live like the righteous, that our end may be like his,
And spend with them, everlasting days of bliss.

The Sorrow for King Saul.

Jabesh, of Gilead's land, one and all,
For the doleful fate of jealous King Saul,
Fasted mournfully during all of seven days,
So the Scripture history truly says.

And then the seven sons of envious Saul,
And this, perhaps, is known to nearly all—
Were hanged for months, a famine sore to stay—
Most surely does the Bible History say.

Let us not be jealous, and vile, and vain,
Lest with the uncircumcised, we shall be slain,
And let us all to the work of God attend,
If we would shun King Saul's destructive end.

The Return of the Ark by David.

It is now worthy of thoughtful remark,
In bringing up the consecrated Ark,
That seven rams and bullocks just seven,
The Righteous King David offered to Heaven.

For seven months it was in the Philistines' land,
And God afflicted them with heavy hand,
Therefore they sent the Ark to Israel,
With golden offerings that all might be well.

Now, from this lesson, too, learn thou to do
The wise, the right, the good, the just, the true!
The Philistines were bad, and feared not God,
And them He smote with mice and emerod!

The Lord takes mice, flies, bugs, worms—little things,
To punish wicked slaves, or cruel kings.
The mice destroyed their property for their sin,
And emerods, their persons pained within.

The Youthful Days of Solomon.

Now Solomon in the days of his youth,
Walked in the ways of wisdom, joy and truth,
And he was great, Master, Builder and King,
And did many a wise and wonderful thing.

And so he was precisely seven years,
In building his noble Temple as appears,
To dedicate it to God, then, at last,
For seven days the King did truly fast.

Then he prayed one of the most powerful prayers
We have ever heard, or read, anywheres,
And the Lord filled the temple with his glory,
So we are told in the Sacred Story.

And at that time Solomon held a feast,
And all Israel offered many a beast,
Two and twenty thousand oxen had to sleep,
And one hundred and twenty thousand sheep.

And the feast was a time of joy and praise,
Seven days and seven days, even fourteen days,
And they were joyful for all that was done,
For Israel, David, and Solomon, his son.

Seven Things the Lord Hates.

Solomon was wisest of noble Kings,
And mentions seven hurtful, hateful things,
Which things we all are taught the Lord doth hate,
In his Book of Proverbs does boldly state.

And first the Lord doth hate, so says the Book,
The haughty eyes, or the vain and proud look,
Yet God will save the poor, whom bad men despise,
And bring to naught all those with haughty eyes.

Next, lying tongues, or lips that utter lies,
The Lord doth hate, yea, such he doth despise.
Deliver my soul from a lying tongue,
And lying lips, whether of old or young.

Woe is the man who lives among liars,
He is beset by ruin's hidden fires;
But arrows sharp from high Heaven shall quell
All liars, and leave them with sorrows to dwell.

The third thing, hands that shed innocent blood,
No pardon comes for such, nor any good,
As we are taught in the words of the Lord,
Which his true prophets and servants record.

When such to pray, spread forth their bloody hands,
Whether on seas, or on the lovely lands,
To the ill of such God will hide his eyes,
Nor will he hear their prayer or painful cries.

A heart that deviseth a wicked thought,
That would covet a field, or house or aught,
And would take it by fraud, or force, or rage,
And thus oppress a man and his heritage,

Is fourth the thing which the Lord doth despise,
He sees each thought with his omniscient eyes,
Detects the thief, the lewd, and the liar,
And these all must expect his dreadful ire.

Woe to them that devise evil and say,
On our beds we will plan, and practice by day,
Therefore against such evil ones, the Lord
Will devise evil, in deed, and in word.

Feet that be swift in running to mischief,
That run to do evil, and to cause grief,
Wasting and destruction are in their path,
Their thoughts are thoughts of wickedness and wrath.

And they that go therein shall not know peace,
Therefore say they, Judgment is far from us;
Neither is justice for our security,
We wait for light, but behold obscurity.

Of things which the Lord hates, this is the fifth,
Feet that in running to mischief are swift,
O! may we not go in evil ways then,
The ways God hates—the ways of wicked men.

And then a false witness, one that speaks lies,
Is the sixth thing which the Lord doth despise.
A false witness shall not unpunished be,
And he that speaketh lies shall not go free.

He that among brethren soweth discord,
Is the seventh thing hated by the Lord,
In the sixth of Proverbs these words we may find,
If to read them there we may feel inclined.

Diotrephes, who loved the preeminence,
By malicious words, without truth or sense.
Would sow discord, and do no worthy deed.
But forbid them that would, and were agreed.

Follow not evil but do that which is good,
And we shall stand as the righteous hath stood.
For he that doeth good is of Got, not evil,
But he that doeth not good is of the devil.

May we shun this hurtful, hateful seven,
And forgive, as we hope to be forgiven,
All them who treat us so, or names belie,
And strive to live in peace, in peace to die.

The Fool and Sluggard.

Then Solomon, whose wisdom's great and rare,
Does also fully and freely declare,
The fool and sluggard are wiser in conceit,
Than seven men with sense and reason great.

The mansion good in which great wisdom dwells,
The truthful historian plainly tells,
In descriptions which to us have been given,
Has pillars grand, numbering even seven.

On charity here is a lesson given,
Which is connected with the number seven,
Abroad upon the waters cast thy bread,
For thou shalt find again when days are fled.

Give a portion to seven, and also to eight,
Thou knowest not what evil shall be soon or late,
Although the clouds come fast, and full of rain,
They empty themselves upon the earth again.

And if to South or North shall fall the tree,
The place where it falleth, there it shall be,
But he that shuns the wind shall not thus sow,
And he that fears the clouds, shall not reap or mow;

But he that fears not the words or frowns of men,
Will cast abroad his bread, and gather it again,
For Solomon, the wise man, spake this word,
As inspired by the Spirit of the Lord.

The Prayer of Elijah.

Then one great fact we all may bear in mind,
Elijah prayed seven times in words most kind,
That the Lord would send rain upon the land,
Which had been withheld by his mighty hand.

For six times seven months there was no rain,
And then he prayed seven times, and not in vain,
To look for clouds, seven times his servant sent,
Who saw the cloud the seventh time he went.

See thou the cloud! not larger than a human hand—
It rises and spreads all o'er the thirsty land,
And earth again is refreshed with showers of rain,
And again spring the grass and fruitful grain.

Let servants all, like this, their masters mind,
Then they shall see that their masters are kind,
Then master, slave and all shall gain that shore,
Where masters shall oppress and wrong no more.

The Mericle of Prophet Elisha.

Elisha, the prophet, raised from the dead
The son of a Shunamite, it is said,
And seven times this son did surely sneeze,
When life in him his parent truly sees.

To the woman whose son came from the dead,
“Arise, and go with thine household,” he said,
“And sojourn wherever thou canst sojourn.
In whatsoever land thou mayest turn.”

“The Lord hath called for famine it appears,
And it shall come on the land for seven years.”
The woman obeyed this warning from the Lord.
And went to sojourn according to his word.

And lived with the Philistines the seven years,
And at the end of this time it appears,
That she returned to claim her house and land,
Which justly then she claimed at the King’s hand.

And while Gahazi, Elisha's servant,
Was telling the King in language fervent,
All things his master had wondrously done;
He told the King of this woman and son.

And here it seems, like a very strange thing,
That just while he was talking to the King,
The woman and her son are seen walking
Boldly up to where those two are talking.

And you see from the servant's very eyes,
His great wonderment and joyful surprise;
And now to the King you hear him exclaim,
And call the Shunamite and son by name. .

"O! King, this is the woman, the very one,
This is the woman, and this is her son
Whom my master, Elisha, raised to life,
This is the Shunamite's son, and this his wife."

This is the child Elisha raised from the dead,
And the woman confirmed what the servant said.
Then when all this to the King had been told,
Again her heritage he restored, as of old.

Punishment of Bad Children.

Now six times seven bad children we are told,
Mocked Elisha because he was weak and old,
And by so doing they disobeyed the Lord,
And thus displeased him, so says his holy Word.

So God commanded two she bears from the wood,
Which came and killed them for they were not good.
From these bad children let all warning take,
For fear of like things here, and then the firey lake.

To punish the wicked the Lord has ways,
In these our times, as well as ancient days;
For he can raise the deep, send fire from Heaven,
And floods then come, if his word be given.

He can bring beasts of field, or birds of air,
The eagle and raven, or lion and bear,
So they that mock good men, or make mock of sin,
Shall punished be, if they continue therein.

The Cleansing of the Temple.

Now Hezekiah, when he would make sure
To cleanse the Temple lawful clean and pure,
He offered seven rams, and bullocks seven,
And he-goats were, also, precisely seven.

When Hezekiah the idols took away
And all the strange altars in ancient day,
For seven days was ate unleavened bread
By all the tribes of Israel it is said.

Here now again great consequence is given,
To this number, as all was done by seven;
So that down to the days of Hezekiah,
They held what was made plain by Messiah.

He was the great sacrifice from the Heavens,
The great antitype of all the sevens!
And in Him all these sacrifices ended,
Then back to his glory He ascended.

The Trinity Not a Septenary.

Now to the Father, Son, and Holy Ghost,
And to none other of the heavenly host,
Should divine and true worship be given:
For there are "One in Three," not one in seven.

Then by the law blood was sprinkled seven times
On the altar, to atone for Jewish crimes,
When they sacrificed at their solemn feasts,
And offered bread and meat, and blood of beasts.

For offering, sacrifice, or oblation,
Which was offered by the Jewish nation,
Consisted of bread and flesh, blood and wine!
These symbolized Christ, of him were the sign.

So, in those solemn rites of dedication,
Of purification and consecration,
The water and the blood, for ancient crimes,
Was sprinkled precisely seven times.

“This is he that came by water and blood,”
Jesus Christ, the Son of the Living God,
Now these are Three that bear record in Heaven;
And we are not under the Law to Seven.

There are three that bear witness in the earth,
The Holy Spirit at every new birth!
And the water, that we cov’nant with the Lord,
To believe and obey his Holy Word.

And the blood, the blood of the new testament,
Is sprinkled upon all who truly repent,
For we are renewed by the Holy Spirit,
And laved by the blood of Christ and his merit.

So different kinds of offerings were seven,
Which were ordained by the Court of Heaven,
Burnt offering, meat offering, peace offering, three,
Sin, trespass, consecration, and offerings free.

The Cure of the Leprosy of Naaman.

Naaman. and the little maid of Israel,
Who went as a captive with him to dwell,
Though she was a servant we slight her not,
And her little story shall ne'er be forgot.

The little maid waited on Naaman's wife,
Who desired her husband's health and life;
And thus she said unto her kind mistress,
Whom she clearly saw was in great distress,

Would to God my master were with Elisha,
The great prophet that lives in Samaria,
He is a man of God, and can prophesy,
And he can cure him of leprosy.

And one went in and told his master well,
Thus and thus said the maid of Israel!
And the King of Syria said, I'll do this thing,
I will send a letter to Israel's King.

With ten talents of silver we are told,
And also six thousand pieces of gold,
And furthermore, ten changes of raiment.
Naaman took for a present or payment.

And he departed with the King's letter,
Hoping to return in health much better;
For the maid of Israel told him the truth,
Remembered her Creator, in the days of youth.

Here is the letter which we all may see:
“Now, when this letter is come unto thee,
Lo! I have sent Naaman, my servant to thee,
That thou mayest cure him of his leprosy!”

When the King of Israel this letter read,
It came to pass he rent his clothes and said,
“Am I God, that this man doth send to me
To save his servant from plague of leprosy?”

When Elisha, the man of God, learned this thing,
That it was so, he sent word to the King,
Saying, wherefore hast thou thy raiment rent?
Let him come to me, to whom he was sent.

And he shall know, and know truly and well,
That there is a true prophet in Israel.
So Naaman came, we'er told, and stood before
The house of Elisha—stood at the door.

With horses, and chariot and servant,
Elisha came not, but sent his servant,
That the power of God might be apparent
In the thing whereunto Naaman was sent.

And Elisha sent a servant unto him,
Saying, Go wash in Jordan seven times,
And thy flesh shall come again upon thee,
And thou shalt be cleansed of leprosy.

But Naaman was wroth, and went away,
Like many poor sinners in this our day,
Who are now told where they may wash and be free,
From the curse of sin's loathsome leprosy!

And Naaman said, I thought he would have come
Out to see me, and not thought it troublesome,
And stood and called upon Jehovah's name,
And cure the leper who so humbly came!

Are not Abanas and Pharper, where I dwell,
Better than all the waters of Israel?
Are the rivers of Damascus so mean,
That I may not wash in them and be clean?

“So he turned and went away in a rage,”
Just as sinners have done from age to age,
Who have so proudly, and so vainly thought,
More highly of themselves than anyone ought.

But he was brought to his sense by his slaves,
And led to exercise that faith which saves,
Faith which no labor shuns, or duty shirks,
Which works by love, and then is shown by works.

Then went he down, confessing to God his crimes,
And dipped himself in Jordan seven times;
And his flesh came again like the flesh of a child,
And he was clean, and calm, and meek, and mild.

And he returned to give thanks to God's name;
Therefore he and all his company came,
And he said, Behold, now I know very well
That the only true God is in Israel.

Now, we cannot let this story pass by
Without warning servants of Gahazi.
He coveted gold and raiment, and lied,
And leprosy left him not till he died.

Oh, be like the little maid of Israel,
And you with God, and the angels shall dwell;
Right will the bonds of the bondman sever,
But wrong will bind him in bondage forever!

The Court of Persian Kings.

Now turn to the court of Persian kings,
Where we will find seven in many things,
For, according to all ancient reports,
Just seven chancellors stood in their courts.

And Ahashuerus, the King, had seven
Chamberlains, and his Queen Esther seven,
All these waited in Shushan, the Palace,
And gave the King and Queen their meat and chalice.

Now Esther became Queen in place of Vashti,
Who would not with the King's request comply,
For we are told the King feasted seven days,
And on the seventh day his love displays.

The seventh day for Queen Vashti he sent,
By his seven chamberlains, for this intent,
To show the people and princes her beauty,
But Queen Vashti refused to do her duty!

Then the King said to the seven wise men,
The seven princes, Persian and Median,
What shall we do unto the Queen Vashti?
For she hath refused with my wish to comply.

Then it was published with the acts and deeds,
And law became with Persians and Medes,
“That every man should bear rule in his house,
And that none be disobeyed by his spouse.”

Of the choice of virgins they chose a queen,
It was Esther—not ashamed to be seen—
And now the King had reigned just seven years,
When this beautiful queen in court appears.

Therefore the King loved Esther above all,
And she found grace and favor with great and small,
He set the royal crown upon her head,
And made her to be queen in Vashti’s stead.

Let woman take warning by Vashti, the queen,
Never to disobey, or fear to be seen,
“For the male is master, and to make him less,
Confounds creation, and creates distress.”

But do like Esther, the Queen of Beauty!
All just requests obey and do their duty.
Then with their husbands they shall find favor,
And be blessed of God, and blessed forever.

Seventy Weeks to Messiah.

Now Daniel, the prophet, most surely speaks
Of a vision of ten times seven weeks,
For the time, in truth, by the prophet given,
Is precisely ten times the number seven!

And unto Messiah, the Prince, shall be seven weeks.
Which makes the number, if one in plain words speaks
Just equal to four hundred and ninety years,
For a prophetic week is seven common years.

Therefore, three score and two weeks, and seven weeks
And one week, make precisely seventy weeks,
So that seventy weeks, as clear appears,
Is equal to seventy times seven years.

Seventy weeks are set upon thy Nation,
And thy City, to finish transgression,
To make an end of iniquity and sin,
And bring EVERLASTING RIGHTEOUSNESS IN!

Sevens in Many Things.

Now all may remember, perhaps surely know,
For Shadrack, Mesheck, and Abednego,
The fiery furnace was in days of yore
Heated one seven times hotter than before.

Behold, again, we are taught, for seven years
Nebuchadnezzar ate grass, as appears—
Then the number of years to Israel given,
Of captive years, was just ten times seven.

Now this is known that Mary Magdalene
Was possessed of devils, many and mean,
For out of her the Lord of earth and heaven,
Once did cast out the number just seven.

The number of Apostles sent by our Lord
Was just ten times seven—so says the Word,
And the men who condemned the Lord of Heaven,
The Sanhedrim, was just ten times seven.

The Sanhedrim numbered seventy men,
And the Chief Priest was then its president;
So Christ sent out seventy to disciple men,
And was their Great High Priest and president.

Seven Petitions in the Lord's Prayer.

Now the number of petitions in the Lord's Prayer,
Which we all should learn and repeat with care,
When we would pray to our Father in Heaven,
Is told in petitions precisely seven.

O, hallowed be thy name, in every place and home,
Where mortal man may dwell, or wildly roam,
Salvation is thy name and power to save,
In life, in death, and from the silent grave.

O may thy kingdom come, reign of Righteousness,
And peace, and love, and joy, all mankind to bless,
And soon to earth the days of heaven bring.
And be o'er all the world, thyself the King.

O may thy will be done in earth as in heaven,
Be done by man as by the watchful seven,
Who haste at thy word, on lightning wings of fire,
To do what thy will of them may require.

O, give us day by day our needful bread,
That with sufficient food we may be fed,
For needful raiment, and sufficient food,
Is all we can enjoy of earthly good.

O, forgive us our sins, as we forgive others,
Grant us pardon, for we pardon our brothers,
In peace and charity may we all live
To enjoy the blessings thy goodness may give.

Oh, lead us not into temptation's snare,
To covet, steal, or cheat, or kill anywhere,
Or base to idols bow the knee, and lie,
Or swear, and choose dark ways of death and die.

Deliver us from every sinful evil
Of world, and fleshly, and wily devil,
For thou alone the power hast to deliver,
And kingdom to give, and glory forever.

Amen, he said, it ought to be,
Amen, he said, so it will be,
Amen, he said, so it shall be
Through countless days of eternity.

The Seven Deacons Appointed.

In Acts of Apostles, chapter sixth we read
That Christ's disciples once surely agreed
Just seven honest deacons to appoint,
Whose good work for the church was to be conjoint,

In those good days disciples multiplied,
And they kept far from selfishness and pride.
Yet then murmuring from Grecians arose
Against the Hebrews, because their widows

Were neglected in daily ministration,
Which was disbursed by the Hebrew nation,
Confining their charities to their own,
And while the Grecian widows were left alone.

Therefore the Twelve called the brethren and said,
Is it just that we serve tables and break bread?
It is not right that we leave the Word of God,
Which is to feed men's souls with heavenly food.

Wherefore, brethren, look ye out among you,
Seven men of honest report and true,
Full of the Holy Ghost, Wisdom and Righteousness,
Whom we Twelve may appoint for this business.

But we will give ourselves daily to prayer,
And to teaching the word will give our care,
So great the word of God shall win and grow,
Till it shall fill the world, and gates of hell o'erthrow.

Now Enoch, whom God took up to Heaven,
In direct line from Adam was just seven,
But Christ, the second Adam, the Lord of Heaven,
Was just exactly eleven times seven.

It is but just to think that this event took place,
To teach this lesson to the rising human race,
That all who walk with God, by faith below,
Shall go to dwell with him all free from woe.

The Sevens of the Apocalypse.

Now the Apocalypse is surely rife
With the mysteries of eternal life,
And this sacred message, sent down from Heaven,
Is much connected with the number seven,

Of seven churches first we surely hear,
Then seven golden candle-sticks appear,
Of seven lamps we also surely read,
And then the SEVEN SPIRITS OF GOD indeed!

Then seven great churches, to each a letter,
To warn the unruly to do better,
Each attested by an attribute of God,
Who do not right, shall be ruled with a rod.

And seven promises are made to all the good,
And fruits of Paradise are promised for food,
Then the City of God to be their home,
And never into it shall sorrow come.

And then the wondrous Book with seven seals,
Which, to mankind, most wonderful things reveals,
And then the wondrous lamb with seven eyes
Had also seven horns, the prophet spies.

Attend kind reader now, and you shall hear:
The prophet says he saw, or heard them clear,
First seven angels grand, with seals just seven,
Then seven beasts, and thunders also seven.

The seven angels, too, with trumpets seven,
Was by the prophet seen, in Court of Heaven,
And were prepared and sent, trumpets to sound,
Till heard by erring man the world around.

And when the prophet's words we read again,
We learn that seven thousand men are slain,
And then Red Dragon, with heads just seven,
And his kingly crowns, also just seven.

Then appears Great Dragon, a monstrous beast,
Of which we all have read, among the rest,
Whose monstrous heads numbered just even seven,
According to the Word sent down from Heaven.

Then the mighty Angels came with vials of wrath,
So the REVELATION by the prophet saith,
Both the numbers of these, by the prophet given,
Is Angels seven, and also Vials seven.

Then the mighty Angels came with raised wrath,
 So the Revelation by the prophet said,
 Both the number of these, by the prophet given,
 The Miscellaneous Sevens.

Of Heavens, we are told there are seven,
 And seven planets, and stars just seven,
 And seven wise men, and champions seven,
 In music seven notes, and colors seven.

There are seven liberal branches of knowledge,
 Which all should learn at home, in school, or college,
 Grammar, Rhetoric, Logic, and Arithmetic,
 Geometry, Astronomy, and then Music.

Perfection was likened, in days of old,
 The Bible says, to seven times refined gold;
 No child was named, the Sacred History says,
 Until it had lived out fully seven days.

By seventh month the tender babe's teeth appear,
 And then begin to be renewed the seventh year,
 The seventh year the childhood days begin,
 And then at three times seven manhood comes in.

At four times seven man's strength is then complete,
At five times seven then for business meet,
At six times seven, surely wise and brave,
Or never so this side the dusty grave.

At seven times seven man's said to be
The mighty man, or in his high degree;
At nine times seven, the grand climacteric time,
And then at ten times seven, long past his prime.

Here is a wondrous thing, and long foretold,
By prophet, who did live in days of old,
Who, wrapped with spirit of prophetic fire,
Swept hands along the bars of holy lyre,

Which harmony had strung and tuned above
To harp the heavenly song, redeeming love,
Which caused the Son of God to lay his glory by,
And come from Heaven to earth, for man to die.

The holy harper harped of latter days,
And filled the hills and plains with heavenly praise,
And sung the joy and peace of future years,
When wars come not to fill the world with tears.

The Seven Great Kingdoms.

Then the seven beasts, symbols of seven empires,
Should curb their wills,—quench their warlike fires,
For there have been but seven great empires on earth
Since the days of Nimrod, or since man had birth.

The Assyrian, Egyptian, Babylonian,
Medo-Persian, Grecian, and Roman;
Then New Roman, or European is given,
These taken together make the number seven.

These were symbolized by these seven beasts,
The wolf, the lamb, the leopard, the kid for feasts,
And the bear, the lion, and the ox or cow,
And all these to a wondrous CHILD should bow!

The greedy wolf shall also dwell with the lamb,
The leopard shall lie down with kids of Ham,
And the cow, bear, lion, and ox, shall feed together,
And the Wonderful Child lead in all weather.

Seven Women Claim One Man.

And this Wonderful Child becomes a man,
And wisely fills his place in Heaven's plan,
Then seven women of that man shall take hold,
Which would seem an act impudent and bold.

Thus they shall speak to this man 'tis said,
"We will do our own work, eat our own bread;
And wear our own raiment, for which we labor,
And live in peace with all, and each neighbor."

Let us all be called by thy dear name,
And thereby take away reproach and shame.
We sisters are, and for our names unkind,
We give to thee, that they be out of mind.

That thereby envy and reproach may end,
Then we shall act to each the loving friend;
For like the bride, we give to thee our name,
We shall be kind, and think and do the same.

These symbolize seven churches in our day,
Because of names are reproached by the way,
These seven sisters wrangle, fret and scold,
And growing more unkind as they grow old.

Kind reader, would you like to know the names
Of these Seven Sisters, and gracious dames?
The eldest two are twins, Latin and Greek,
And these are much alike, as they do and speak.

Then comes Episcopal, next born if you please,
Who dates her birth within few years of these.
The sister next bears the name of Baptist,
Then fifth comes Lutheran in noble list.

The sixth one bears the name Presbyterian.
Tho' some men say, call her Calvinian.
The youngest bears the name of Methodist,
Which comes seventh and last in the noble list.

Let others call themselves churches if they please,
Yet we say they are the children of these.
These should give up their names for Christ the Lord,
And teach and do the things taught in his Word.

These have done wonderful works in their day,
But they have been blamed for falling out by the way.
They have fallen out about the right to rule,
And some of them in this have acted the fool.

The eldest have been the worst about this right,
And for it have displayed the greatest spite;
They have often been reproached about forms,
And wrangled each other into dreadful storms.

And they have been quite modish in their times,
And practiced these till blamed for them as crimes.
There is but One to whom we should bow the knee,
But the eldest, to show her manners, has made free.

To bow to great many, instead of one,
While oft another would not bow to anyone.
They have chided each other about bread and wine,
Till some have wished there was neither corn or vine.

They have derided each about the way they wash,
Complaining of the waste of water as bosh.
Now one says they should always wash by aspersion,
Another says no way is right but immersion.

In that day the Branch shall be beautiful,
These give their names to Christ are dutiful,
Then there shall be one faith, one Fold, one Shepherd.
No more shall names of sect reproach be heard.

The fruits of earth, for these shall be excellent,
That day their labor shall not be vainly spent;
Theirs shall be beautiful and grand apparel,
And comely shall they be of Israel.

And it shall come to pass that those in Zion
And that remain in Jerusalem, shall join
In harmony, and called holy all them
Which shall be found alive of Jerusalem.

Each one that written is, in the Book of Life,
Has given up the names of sect and strife,
These shall be called by name of Christ—Christian,
Shall be the holy church of God, Amen.

For then the Lord shall wash all filth away,
And purge the blood of Jerusalem that day;
The daughters of Zion shall have raiment pure
From filth and blood, which none shall then endure.

This work is done by the Spirit of Judgment,
The Holy Ghost, the Spirit of Burning sent,
Which sat upon the Christian's head like fire,
When all were of one name, heart, and desire.

The Millennial Glory of the Church.

The Lord will create on every dwelling place
Of Mount Zion, the assembly of his grace.
A cloud and smoke by day, that all may be known,
To be his rich jewels, each a precious stone.

The shining of a flaming fire by night
Shall give to all Mount Zion's assemblies light,
And above all this glorious assembly
The Lord himself shall a defense and covering be.

For as the eagle hovereth o'er her young,
So shall the Lord protect the men of every tongue
Who come from the nations and realms of kings,
As a hen covereth her brood under her wings.

For over Mount Zion shall a covering be spread,
For shade in the day time and heat above head;
And a refuge for all who this refuge gain,
A shelter sure from every storm and rain.

All this shall come to pass in the last days,
For which the world shall be filled with praise;
That the mountain, kingdom, house of the Lord,
For mountains signify kingdoms in his Word,

Shall be above the top of the mountains,
The waters of truth shall flow in pure fountains;
That is the Lord's kingdom shall be above all,
For the kingdoms of the world before him shall fall.

His kingdom shall rise high above the hills,
From whence through ages rolled the purling rills,
From seven hills have poured the streams of truth,
Tho' oft times soiled to cheer both age and youth.

These seven hills, on which the woman had throne,
Which woman types false religion alone,
Hath often closed the fountains of these hills,
Or made unhealthy, or impure, these little rills,

The seven hills we may believe the same,
As the seven churches, only other name,
When these give up their names, in one to grow,
Then unto Mount Zion shall all nations flow.

Messiah's power then shall rule in every land,
Although in Mount Zion his throne shall stand.
The people of nations shall go and say,
Let us go up to the mount of God to day.

To the God of Jacob, the house of the Lord,
To ask of him for the truth of his word,
And he will teach us all his righteous ways,
And we will walk in pleasant paths all days.

From Zion shall go forth law to rule all,
And word from Jerusalem for great and small,
Messiah thus shall judge among all nations,
And right shall be to all, of all stations.

And he shall rebuke all for wars and blood,
And say to them live in peace, to all do good;
And they promptly obey his powerful words,
And into plowshares beat their bloody swords.

And scythes and pruning hooks their bloody spears
And war no more shall wash the world with tears.
For nation shall not war with nation more,
Nor shall they learn for war, on sea or shore.

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O! house of Jacob dispersed, chastised with a rod,
Come ye, go up to the house of Jacob's God,
Come ye, let us walk in the light of the Lord,
With us it shall be well, so tells his Word.

The Grand Review.

Now canst thou tell the reason why is given
Such consequence to the number seven?
Wait a moment, with thy wish we may comply,
And surely the anxious reader satisfy—

In seven days God made Heaven and Earth,
And to all that's in them his power gave birth,
On the seventh day God ended his work and did rest.
When worlds, and all therein, were made and blest.

So in the seven thousandth year of the world
Satan from his seat shall be forever hurled;
Then Christ shall see the travail of his soul and rest,
When the world, and all therein, shall be ever blest.

So seven thousand years from Adam must pass away,
Then shall dawn the long-looked-for Millennial day.
For one day with the Lord is a thousand years,
And a thousand years, one day, as clear appears.

If a thousand years with the Lord is one day,
Then seven times a thousand years must pass away;
For after seven times seven years, we see,
Was the symbol year—the year of Jubilee.

Which seven days, and seven times seven years,
Were symbols of the world's rest and Jubilee,
When from the Sacred Record it clear appears,
The world shall be from debts and bondage free.

But a thousand years is one day with the Lord,
As we are clearly taught in his Word,
Therefore seven such days must pass away,
BEFORE THE DAWN OF MILLENNIAL DAY.

Hence, the reason true is plainly given
Why such consequence is laid upon the seven;
After the seven thousandth year shall be
The long-desired Millennial Jubilee.

When Earth shall be renewed, uncursed and blest,
And hold its long-looked for millennial rest;
Of which the seventh year was symbol sublime—
The symbol of this long-looked for resting time.

Beneath the tree of life, by life's pure fountains,
Naught shall disturb in all the holy mountains;
Man then shall rest beneath the lasting light,
For in that blissful land shall be no night.

For this is vouched the Everlasting Truth,
Love, wisdom and power, to age and to youth:
And this symbolized by his very name,
Jehovah, I AM THAT I AM, forever the same.

The seven letters, in Jehovah constitute
The initials of each major attribute,
Of his nature, and character divine,
And represent these an everlasting sign

J, Justice and Judgment, abide on my throne;
E, Eternity is mine, and mine alone;
H, Holiness true is mine, and mine shall be;
O, Omniscience is mine, belongs alone to me;

V, Vengeance is mine, I will repay saith the Lord;
A, Almighty is my power, and name, and word;
H, Humanity is mine; by it I did atone
For man—and by these I maintain my throne.

Amen, mine these attributes ought to be;
Amen, mine these attributes will forever be;
Amen, mine these attributes shall forever be
Along the countless days of Eternity.

The Miracles of the Bible.

The miracles of the Old Testament,
And of the New, which were really meant
To establish the claims of Divine Truth,
And be evidence of these to age and youth,

Were done by power divine from heaven,
And all these were performed by only seven.
By Moses and Aaron were wrought twice seven,
As we all may see in Exodus given.

First their Rod became a mighty Serpent,
And down his throat those of the magician's went,
They then turned the waters of the Nile to blood,
Then covered Egypt with frogs like a flood.

Caused the dust of the land to become lice,
And filled the air with swarms of grievous flies,
And murrain that brought cattle to death,
Boils and blains made man give up his breath.

Terrible thunder, and lightning, and hail,
And locust did o'er all the land prevail,
And dreadful, horrible darkness was felt,
And the Red Sea made dry, as where man dwelt.

The bitter waters of Marah were made sweet,
They brought water from the rock, for all to greet;
The victory then over Amalek was won;
Egypt's first born shall die, and it was done.

The Miracles of Elijah.

The miracles of Elijah were just seven,
As we may find in the Scripture given,
First Sarepta's widow's meal wasted none,
And then he raised to life the same widow's son.

And as this widow said, so may age and youth,
I know that thou art a man of God and Truth,
And we number this among the seven,
To burn the sacrifice, he obtained fire from Heaven.

And after years of drought he prayed for rain,
And surely, then, his prayer was not in vain,
And twice Elijah brought fire from Heaven,
Which consumed the men to vengeance given.

For each time a captain and fifty men,
Were all consumed by the fire from Heaven,
He divided Jordan at his desire
And went to heaven in a chariot of fire.

The Miracles of Elisha.

The miracles of Elisha were not seven,
But we are told they were just eleven.
First he divided Jordan as we all may know,
And then he healed the waters at Jericho.

When the Kings of Israel had gone seven days
Through Edom's wilderness and thirsty ways,
They then consulted Elisha to know,
What they all must do, or where they must go.

So he obtained water, in large supply,
That men and cattle for this should not die,
"Ye shall not see wind, nor shall there be rain.
Yet that valley shall be filled as a plain."

And so it was filled with water from the East,
And supplied all the wants of man and beast;
And then the widow's oil he multiplied,
And raised to life the Shunamite's son that died.

The fatal effects of poison he prevented,
And fed a thousand men till contented,
With but twenty small loaves of barley bread,
And they all ate till sufficiently fed.

And also Naaman's leprosy he cured,
And brought the leprosy, which was endured
Through all his life by wicked Gahazi
For his covetousness and wilful lie.

He caused iron to swim, through his kindness,
And smote the army of Syria with blindness.
So the miracles he wrought among men
Are equal to the numbers one and ten.

The miracles wrought by our blessed Lord,
Told in the New Testament, his Holy Word,
We may turn and read, and find six times seven,
And in the last one he went to Heaven.

The Miracles of Peter and Paul.

The miracles performed by Peter and Paul,
The chief ones seem to me but seven in all.
Peter healed a man who had always been lame,
And raised to life kind Dorcas in Christ's name.

These two are the chief ones left on record,
As stated in the Testament of our Lord;
Though Peter may have done many others
While laboring with apostolic brothers.

Then Paul at Lystra healed a lame man's feet,
And then cast out the Spirit of Deceit
From a damsel, who followed them for days,
And grieved St. Paul by her pernicious ways.

By the laying on of his hands was given
The Holy Ghost, the comforter from Heaven,
To twelve disciples, who were richly supplied,
For they spoke with other tongues and prophesied.

And he raised to life sleepy Eutychus,
And healed the aged father of Publius;
Although he may have done many others,
These are all recorded by his brothers.

The Author's Kind Farewell.

Now, kind reader, we have finished this book,
And if in reading it you have the comfort took
That I did in writing the Number Seven,
You feel repaid for time and money given.

O! may we walk the welcome road to Heaven,
Obey commands of God, whether one or seven;
Then this mystic number we shall understand,
When we shall know as known in the heavenly land.

Now, dear reader, I hope we part good friends,
For we have come to where my poem ends;
And hope it's been a pleasing interview,
Therefore, I bid a kind farewell, adieu.

In hope we all shall meet where friends are friends,
In lands where holy pleasure never ends,
And bide forever on that blissful shore,
And friends that meet us there shall sorrow no more.



An Epitome of the Apocalypse.

This Book consists of Seven Parts and Seven Periods, which we shall notice in their regular Chronological order.

The whole peroid of Time through which these Prophecies extend, comprises at least 4,000 years—from the Incarnation of Jesus Christ to the end of the present Dispensation, and the consummation of all things pertaining to his Mediatorial Kingdom, and the creation of the New Heavens and the New Earth.

This grand period of years is divided into Seven Periods. Two of these periods, the 3d and 4th, are each 1,260 years; or, the two together are 2,520 years; and both the 3d and 4th periods are subdivided into seven shorter periods—each 180 years; which is a half Time. Therefore in 1260 years there are Seven Half Times, or seven times 180 years,—equal to 1260 years. Oor, if we add the time of the third and fourth periods together, we have 2520 years, equal to seven whole Times, or seven periods of 360 years each, called TIMES, in prophetic language. A Time is a year of years

In Geometry, 360 degrees make a complete circle. So in Prophecy, 360 years makes a complete circle of years. Therefore, a year of years, or a prophetic Time, is 360 years. A day, also, stands for a year, and 30 days stand for a month, or 30 years in prophetic chronology; and therefore 42 months equal seven half Times, or 1,260 years.

CHAPTER I—IV.

PART FIRST, PERIOD FIRST—A. D. 1 TO 120.

These relate to things that were, or to the state of the Church in the Apostolic age.

This Part and Period include two shorter periods, which, for the sake of distinction, and also because we consider them real, we shall call them Seal Periods; it was during this period that the first and second Seals were opened. The opening of the First Seal begins with the Advent of Jesus Christ, and occupied 60 years. The Second Seal occupied 60 years, and begins where the first seal ends; or with the bloody persecutions.

The opening of the First Seal indicates the time of the triumph of Christianity under the symbol of the White Horse. The

opening of the Second Seal indicates the time of the bloody persecutions which began under Nero, and is symbolized by the Red Horse, the emblem of Wickedness, War, and Bloodshed—by destructive battles, and cruel persecutions.

CHAPTER V.

PART SECOND, PERIOD SECOND—A. D. 120 TO 420.

This Part and Period relate to the prophecies, characters, actions, and events of 240 years—during the opening of the third, fourth, fifth and sixth Seals, in the reign of the Pagan Roman Emperors, Domitian, Nerva, Trajan, Adrian, the three Valerians, the thirty pretenders, Maximian the gigantic Emperor, Julian the Apostate, and Dioclesian. It was in this period chiefly, and under these emperors, that Christians suffered severe persecutions, which commenced under Nero, and are known as the Ten Persecutions; and with this period the Pagan Roman persecutions ended. The Seven Seals of this Book are opened during the first and second Periods of this prophecy.

CHAPTER VI.

The Revelation properly begins with the Sixth chapter of this Book, by the opening of the Seven Seals, which indicate Time. Every action requires time; therefore, the opening of the seals required time; and, from the fulfillment, we have ascertained that each seal occupied 60 years.

THE SEVEN SEALS.

God has all the purposes, actions, and destinies of all men and angels, and the events of all times recorded in the Book of Nature. But no being except himself has power or wisdom to open it, and disclose its contents: Jesus Christ prevails to open this Book; therefore he is God.

FIRST SEAL—A. D. 1 TO 60.

The First Seal represents a White Horse, and he that sat on the horse had a bow, and a crown was given unto him; and he went forth conquering and to conquer, and to subdue all his dominion, is his ultimate purpose, and he will accomplish this purpose in his own times; for the arrows from his bow are sharp in the hearts of his enemies; for his word shall prosper in the thing whereunto he has sent it, and shall accomplish that which he pleases, and none shall disappoint him of his ultimate victory.

White Horse is emblematic of wisdom, purity, and power; and signifies the power of the Gospel in its wisdom, purity, and utility; for it is profitable unto all, and is prevailing against all opposition. And this was true of the Gospel in the hands of the apostolic Christians in the First Period, or up to A. D. 60. They kept the things which were written in the Gospel, and trusted entirely in the King of kings. Therefore, they possessed a wisdom which their enemies could not gainsay; a power they could not resist; and a purity above suspicion.

SECOND SEAL—A. D. 60 TO 120.

The Second Seal represents a Red Horse, and he that sat on him, as having power to take peace from the Earth; and signifies the wars and bloody persecutions on account of the Gospel under the Pagan Roman emperors, which may be dated with the opening of this Seal, for we date at least four years too fast. These persecutions were on the account of the Gospel of Christ; for, said he, "I come not to send peace on Earth, but a sword." Not that this was the object, but it would be the result. The Red Horse is emblematic of wickedness, war, and bloodshed.

THIRD SEAL—A. D. 120 TO 180.

The Third Seal represents a Black Horse, and the rider, the one who controls the Beast, with a pair of balances in his hand, and signifies that the White Horse power, or the friends of the Gospel, were overcome by the Red Horse—the wars and persecutions of this period; and that all the privileges and advantages of the Christian life and practice, though as necessary to their existence and happiness as corn, was measured out to them during this period by the powers of darkness, error, and opposition to the Gospel. Therefore, the Black Horse and his rider symbolize a wicked, cruel, and unjust Government and Rulers.

FOURTH SEAL—A. D. 180 TO 240.

The Fourth Seal represents a Pale Horse, and he that sat on him was Death; which, in a moral and political sense signifies separation; which began to take place under Decius, the instigator of the Seventh Persecution, which is said to have been the most dreadful ever known. The determination of these persecutors to extirpate Christianity from the earth during this period, was as uncompromising as Death.

These persecutions began under Nero, about A. D. 60, and were carried on by Domitian, Trajan, Antoninus, Severus, Maximinus, Decius, Valerian, Aurelian, and Diocletian, all monsters

of vice and cruelty.

Christians in all places were driven from their habitations, stripped of their estates, tormented with racks, fire, and wild beasts. In the last of these persecutions, which continued ten years, the amount of suffering was horrible—the loss of life almost incredible. In Egypt alone, not less than 144,000 Christians died by the cruel hand of Pagan Roman persecution.

The Pale Horse is the symbol of Light and Darkness, Truth and Error, Idolatry and Pure Religion, for the Pale Horse was covered with white and black hair, which gave him the appearance of a pale, or grizzly, or gray horse. And it was about this time that the controversy in which the respective claims of Paganism and Christianity were both publicly advocated and defended by their friends.

FIFTH SEAL—A. D. 240 TO 300.

The Fifth Seal discloses the condition of those who have suffered Martyrdom for Christ, under former persecutions, as well as those who were called to suffer for the Gospel during the time of the opening of this seal; showing the existence of all true Christians in a happy condition, in the presence of God before the Throne; teaching that the soul of the just does not sleep or die; but does exist in a separate state from the body; and loves, and remembers, and believes, and obeys, and hopes, until it shall return to resume its glorified body at the Resurrection. And this Seal is graciously opened for the comfort of the Church, amidst her conflicts, persecutions, and martyrdoms; to assure her that the Lord ever cares and provides for his people, and that death only separates us from our mortal sufferings, if we are his by regeneration, that we may enter into our eternal home; so shall we ever be with the Lord. Wherefore, comfort one another with these words: for we leave an earthly tabernacle to enter into a heavenly mansion.

SIXTH SEAL—A. D. 300 TO 360.

The opening of the Sixth Seal indicates the time of 60 years, as all the others have, and represents that during this period most awful and alarming changes in Church and State, under the symbol of earthquakes; sun darkened, stars falling from heaven, which signify the great political and ecclesiastical changes, divisions, and commotions in the Roman Empire, which began about this period, under Diocletian, A. D. 292, who was the most ambitious, tyrannical, and cruel of all the Pagan Roman Emperors.

He divided the Roman Empire into four governments, under

four princes; two of them being emperors, each called Augustus, and two Cæsars. Maximian shared with Diocletian the title of Augustus; and Galerius and Constantius were called Cæsars. These dying, or being slain, Constantine the Great remained sole master for about thirty years of this period, of what had been the Pagan Roman Empire. It was in this period that the seat of Empire was removed to Constantinople.

SEVENTH SEAL—A. D. 360 TO 420.

The opening of the Seventh Seal indicates the time of 60 years, as all the others have. It was during this Seal period that there was silence in heaven for the space of half an hour, which symbolizes the time of peace in the Church, when she had rest from all her enemies for twenty-four years. But, as in nature, a great calm is often succeeded by a devastating storm; so it was with the Church. By the end of this period there were voices, and thunders, and lightnings, and earthquakes—great political and ecclesiastical storms—thunderings of war, and divisions, and destructions of kingdoms.

PART THIRD, PERIOD THIRD—A. D. 420 TO 1680.

Part Third, Period Third relates to the prophecies, characters, and events of the Church and of the world for 1260 years, to the close of the period of the Woman's first sojourn in the wilderness. This period is equal to seven half Times, or three whole Times and a half; which begins when the Woman first fled into the wilderness of Europe, and ends when she flew or sailed into the wilderness the second time; when she came, at the end of this period, into the wilderness of America.

CHAPTER VII.

THE FOUR ANGELS.

Four Angels stand upon the Four corners of the Earth, holding the Four Winds. This is emblematic of the divided state of the Roman Empire into four parts by Diocletian, as above noticed.

A great storm is always followed by a calm. Ten dreadful storms of persecution had passed over the empire like a desolating scourge from the Gates of Hell, and left it in a divided and enfeebled condition. But the Blood of the Martyrs was the Seed of the Church. Every buried martyr was as the corn cast into the earth, from whence sprang up a more abundant harvest.

The Church has a little rest about the first of this period, represented by the sealing of 144,000 with the Seal of the living

God; which signifies that great numbers believed the Gospel and openly professed and practiced Christianity; and hence, received the Visible Seal of the Christian religion, as instituted by Christ in the Gospel. One may ask, what was the Visible Seal? We answer: Water Baptism. Where was the seal applied? In the forehead. How was it applied? Evidently by pouring. Of what was it the sign? The Baptism, or the pouring out of the Holy Spirit; which is the only saving Baptism—the One Baptism. As a Seal what did it signify? The sealing of the Holy Ghost, by which all true believers are sealed unto the day of Redemption, and purified by the washing of Regeneration.

CHAPTER VIII.

THE SEVEN TRUMPETS.

Here the Seventh Seal Period ends, and the First Trumpet begins to sound, A. D. 420. And when the Angel opened this Seal there was silence in heaven about half and hour; that is, from A. D. 360 to 384. But little was done in the Church to disturb its repose, and this Seventh Seal period, like the Sabbath, was a season of rest for about half an hour, or the space of twenty-four years.

FIRST TRUMPET—A. D. 420 TO 600.

The First Trumpet begins to sound, which is another term to indicate Time; and therefore each trumpet indicates a period of 180 years; and seven of these periods are contained in the third period, or 1260 years—from 420 to 1680. The First Trumpet represents hail and fire mingled with blood, signifying the storms of war which fell on the family of Constantine, until peace was concluded under Theodosius, who extinguished Paganism and established Political Christianity—if such a term may be allowed; which event occurred in 384. This Trumpet is sounded to call the warriors to action, and sounds 180 years—from A. D. 360 to 540, to chastise the Church for her State union; which was done by calling down the Huns, Vandals, and Goths, from the North, like a hailstorm—emblematic of its being a chastisement from heaven. It was during this period of the First Trumpet that the old Roman empire, or Daniel's Seven-headed and Ten-horned Beast was utterly destroyed, and the city of Rome taken and burned by Alaric, A. D. 410, and the New Roman Government, under the Justinian Code, which is St. John's Seven-headed and Ten-horned Beast, was fully established by A. D. 540, and continued to exist and exercise its power, almost uncontrolled, 1260 years—to A. D. 1800.

SECOND TRUMPET—A. D. 600 TO 780.

The Second Trumpet sounds, and a Mountain, burning with fire, is cast into the sea, whereby it becomes blood; signifying that a mighty Kingdom or power would burn and destroy the sea—emblem of a corrupt Church; or, that the persecuting power of the Roman Empire would be transferred to the Sea, or become a Church, or State Government. This Trumpet is sounded to call Mohammed, and his successors, to chastise the Church, which was becoming corrupt and corrupting, cruel and unjust. This event well-nigh ruined the Roman Empire, and still further tarnished the glory of Rome, which, under the First Trumpet period, contained 6,000,000 inhabitants. For more than six hundred years Rome had not been disturbed by the presence of a foreign enemy; and for more than one thousand years she had stretched her arm of power over the nations; but Alaric the Goth, afterward styled the King of the Visigoths, brought his armies, whose numbers seemed inexhaustible, and besieged, and sacked, and burned Rome and left it in ruins, after having destroyed two hundred thousand of its most peaceable inhabitants—the Christians.

THIRD TRUMPET—A. D. 780 TO 960.

While the Third Trumpet sounded, which is a period of 180 years, a burning star—burning as a lamp—is represented as falling from heaven; which signifies that some notable minister, or by enallage many ministers, should fall from their high and holy position, and cause the people, symbolized by water, to become bitter as wormwood, by turning away from the pure and refreshing waters of Gospel truth, to the bitter waters of Idolatry; for idolatry, in the language of Scripture, is called bitter water; and moreover, it was in this Period that the doctrine and practice of idolatry was fully established. Therefore, we hold that this Star is used to represent the Ministers of Religion, one being put for many, who fell from their holy estate and imbibed the people with the doctrine of Idolatry by introducing Image Worship into the Church.

FOURTH TRUMPET—A. D. 900 TO 1080.

This was the darkest period of the Dark Ages. This Trumpet is sounded to teach the Church that Christ is the head of his Church, and that his Kingdom is not of this world; and therefore she should not strive for worldly power—a lesson, however, she would not learn.

CHAPTER IX.

FIFTH TRUMPET—A. D. 1080 TO 1260.

By the sounding of the Fifth Trumpet is represented the Bottomless Pit, the Abyss, or Great Deep being opened, and Locusts coming out of it, signifying the rise, and the rapid and destructive progress of the Crusades. This Trumpet is sounded, it would seem, to call into action the powers of the Prince of the Air, who rules in the hearts of the children of disobedience, to lead men into rebellion against God, and set them at variance with each other, and to contend for wrong instead of right.

SIXTH TRUMPET—A. D. 1260 TO 1440.

This Trumpet represents Four Angels loosed, which were bound in the River Euphrates; signifying that the sons of Genghis-Khan, the Mogul Tartar, which were precisely four, should not be bound to the country of the Euphrates. By these all Asia was conquered; and their successors, after having reigned through eight successive dynasties, or monarchies, were overthrown, according to the word of the Lord by John, after reigning "an hour, and a day, and a month, and a year;" which, taking a prophetic day for a common year, is equal to 391 years and 1 month.

During this period fire-arms were invented, as foretold in the close of this chapter; and "by these there was the third part of men killed by the fire, and by the smoke, and by the brimstone, which issued out of their mouths," the mouths of cannons, guns, and pistols.

CHAPTER X.

The great event described in this Chapter may be considered as being fulfilled during the Sixth Trumpet Period; and the Angel therein described is the power of Printing, and the discovery of means thereby to apply the power of Steam to the various purposes of life and business; and what is very remarkable, the art of Printing was discovered just at the close of this Period—1440; and about the same time, attention was called to the wonderful power of Steam; and inquiries soon began to be made by the philosophers of that age to devise means by which this power might be fully developed, and safely used, for the service of man.

CHAPTER XI.

PART THIRD, PERIOD THIRD—CONTINUED.

This Chapter, to the 15th verse, may be considered as a recapitulation of the great characters, actions, and events of the past or first part of this Revelation. And this may be considered

the middle of the Book, and the middle of the Christian Dispensation.

We shall now notice that there are three remarkable characters which have been the actors in this Period; from A. D. 360 to 1620, the Period when the Seventh Trumpet ceases to sound, and gives place to the Vial Periods.

During this Period, the Holy City, True Religion, was trodden down by the Gentiles; the two witnesses, the Jews, with the Old Testament, and Christians, with the New Testament, were overcome, clothed in sackcloth, and killed. This was done by the Great City, False Religion, at the instigation of the Beast, or dragon from the Bottomless Pit.

However, these being dead, yet spake to mankind, so that the voices of the Prophets were heard. And they prophesied to the end of this period, or 1260 years, to the time of the Lutheran Reformation, clothed in sackcloth; signifying the oppressed and down-trodden condition of the people of God, and the corrupt state of the world, in neglecting and rejecting the Inspired Writings of the Jewish and Christian Churches; and the constancy of some faithful witnesses to the Truth, under severe persecutions, during the whole of this Period.

This Period closes with an earthquake; signifying a great political change, or revolution, and a tenth of the Great City fell; signifying, that a tenth, or one of the horns, or wards of the Great City, would fall away from, or declare itself independent at the close of this Sixth Trumpet Period, which actually occurred, by England, under Henry the VIII, declaring his kingdom independent of the Pope of Rome.

SEVENTH TRUMPET—A. D. 1440 TO 1620.

With the 15th verse of this Chapter, and at this Trumpet Period, events occur which cause hymns of thanksgiving, and songs of triumph to go up to God, for raising the two witnesses, and bringing the Woman, the True Church, out of the wilderness of Europe, and preparing for her a new home in America.

CHAPTER XII.

This Chapter represents the Woman, the True Church of God, as having laid aside her sackcloth, and now clothed with her beautiful garments, and adorned with the Sun; signifying the light, comfort, and protection which she receives from God, and that he supplies all her wants; and he spreads a table for her in the wilderness, in the presence of her enemies; for the Lord God is a Sun and a Shield; he will give grace and glory; and no good thing will he withhold from them that walk uprightly.

Whosoever does the will of God walks uprightly, and has the witness in himself, that he has not followed a cunningly devised fable! The Woman began to go into the wilderness, from the time of the unholy union of Church and State, A. D. 303, in the days of Constantine, and was completely in the wilderness by A. D. 360, and continued there until the Reformation of Luther, when she began to come out, and had a little rest by the space of forty years. But persecution again arose, and she began a second time to go in the wilderness, and she sailed as a great Eagle in 1563, and by 1620 she was in the wilderness of America, which is her place.

CHAPTER XIII.

PART THIRD, PERIOD THIRD—CONTINUED.

This Chapter represents a monstrous Beast which arose out of the Sea, and has exercised a controlling influence during this period. This Beast is the new Roman Empire, which began to exist in the days of Justinian, A. D. 523, and was fully established by the year 540, and was to continue 42 months, or 1260 years, to A. D. 1783 to 1800. This is the Beast which took the place of Daniel's Beast with seven heads and ten horns, before which the Woman first fled into the wilderness. And it was from St. John's Beast that the Woman flew or sailed into the wilderness the second time, when she came to America in A. D. 1620, and has to continue in the wilderness from the above date one thousand two hundred and threescore days, or 1260 years, to the time of the cleansing of the sanctuary, in A. D. 2880.

This beast signifies that Church and State union, political and priestly power, which used its authority to promote Idolatry, and desecrate every commandment of the Decalogue, and persecute unto death every one who would not submit to this hateful monster, the offspring of Sin and Disobedience. This is the Beast from which the Woman, clothed with the Sun, sailed like an Eagle into the wilderness of America; but it was from Daniel's Beast, the Old Roman Power, that the Woman first fled into the wilderness; and it was Daniel's Beast which overcame and killed the two witnesses, yet would not bury them, but kept them in the most public places, as Forums, Temples, and Churches. But after three days and a half the witnesses are raised; this three and a half days must evidently coincide with three and a half Times, or one thousand two hundred and threescore days, which are equal to 1260 common years.

Three Woes are foretold, as belonging to this Third Period, which we will now notice, as we failed to do so at the proper place.

FIRST WOE.—The first Woe passed or ended when the efforts of Earth and Hell ceased, which were put forth by Pagan Rome, Vandals, Goths, and Huns, to exterminate Christianity by utterly destroying Christians.

SECOND WOE.—The second Woe passed away when the power of the Saracens was broken, and especially when the power of the Beast was so much weakened by the Crusades, in the days of Chivalry and Romance, by the wound he received in his head by a sword, the word of God, since the discovery of printing, in the days of the Reformation, that he has not power to compel men by the rack, and fire, and sword, to be what he calls Christians and members of his Corporation. The Beast has not the power of former ages, to force men to neglect or reject the testimony of the two witnesses, the Inspired Jewish and Christian Scriptures, for he is now dependent for his living. Here ends the first three and a half Times, (the half of seven Times,) of the Woman's sojourn in the wilderness, which is 1260 years. And her second three and a half times, which completes her sojourn of SEVEN TIMES in the wilderness, begins in 1620 and ends in 2880, which is the time Daniel's 2300 prophetic days end; which is the time of the cleansing of the Sanctuary, from all errors in doctrine, corruptions in practice, and unrighteousness in government, for it was about A. D. 580 that the Church was completely polluted by Idolatry, False Doctrines, and Superstition. Therefore, in 2300 prophetic days, or years of common time, the Sanctuary will be cleansed, according to Daniel, and the Woman's sojourn in the wilderness will end, in the same year, according to St. John. So that the cleansing of the Sanctuary, and the Woman's final sojourn in the wilderness, both take place at the same time, about A. D. 2880.

The Woman went into the wilderness of Europe A. D. 360, and continued 1260 years, to 1620, then she goes into the wildernesses of America, and has to continue 1260 years, which brings us to the year A. D. 2880.

THIRD WOE.—This Woe will end, according to the indications of Revelations, in about fifteen years from this date, (1860) which is the period of Daniel's 1335 days. Therefore, we may expect great, important, and joyful events to occur by A. D. 1875, for "blessed is he that cometh to the one thousand three hundred and thirty-five days!"

PART FOURTH, PERIOD FOURTH A. D. 1620 TO 2880.

This Part and Period of these Prophecies relate to the characters, actions, and events of the Church and World under the providence of God, for 1260 years; the period of the Woman's

Second sojourn in the Wilderness, to the time of the cleansing of the Sanctuary, as foretold by Daniel; which may be expected to occur about A. D. 2880.

About the beginning of this Period a mighty Angel came down from Heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, and he had in his hand a little Book open, and he set his right foot upon the Sea, and his left foot upon the Earth, and he called with a loud voice, as when a lion roareth, and when he had called, seven thunders uttered their voices; signifying that the ways of God are not seen and known by man; and that he covers himself with darkness, and thick clouds of the sky, and therefore his ways and wisdom are unsearchable and past finding out.

“God moves in a mysterious way,
His wonders to perform;
He plants his footsteps in the sea,
And rides upon the storm.”

But amidst the clouds and storms of Time and Earth is seen the Rainbow of heavenly promise, the triumphal arch of the God of glory, spanning the dark horizon of ages, from the Second flight of the Woman into the wilderness, to the cleansing of the Sanctuary, and the Second coming of Christ.

“Deep in unfathomable mines,
Of never-failing skill,—
He treasures up his wise designs,
And works his sovereign will.”

God does not leave his people to comfort themselves with the Bow of Promise; but he gives them the sunshine of his countenance, which is seen to shine upon the path of the just, as a shining light, which shineth more and more unto the perfect day; therefore,

“Ye fearful saints, fresh courage take,
The clouds you so much dread
Are big with mercy, and shall break
With blessings on your head.”

And those who support his cause and kingdom are as pillars of fire, pure, and purifying; and as fire pervades all things, so their wisdom, which is from above, enables them to comprehend the deep things in the Book of Nature, as well as the wonderful things of Divine Revelation.

God has power over sea and earth: and calls with a mighty voice for Ocean, Earth, Air, and Fire to bring forth their long-hidden resources, to enrich, maintain, and glorify his everlasting Kingdom. And obedient Nature responded, when the Seven

Thunders uttered their voices, HERE WE ARE TO DO THY WILL.

THE SEVEN THUNDERS.

FIRST.—The first Thunder may represent, in a philosophic sense, an Angel, or agent, as the medium of power; and may be said to represent, emblematically, some great discovery or development of Nature, which was to bring power to the cause of Christ.

It is here worthy of remark, that for the opening of the Seven Seals, hundreds of millions of Angels are heard with a loud voice, as the voices of seven thunders, to say, "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor and glory, and blessing." And all creatures, in all places of his dominions, praised him, and said, Amen, and fell down and worshiped him that liveth forever and ever, for these seven gifts.

Whatever is done to Christians is the same as if it was done to Christ; and whatever is done by Christians is the same as if it was done by Christ. Wherefore, we justly conclude, that the Art of Printing was the means, agent, or Angel, which uttered the first thunder-tones of Truth, with untold power, for the cause of Christ, by multiplying in quick succession the thousands on thousands of Bibles in the living languages of Europe; and these thunder-tones of truth, sounding from the Bible in the ears, minds, and hearts of men, silenced the mock thunders of the Popes of Rome, and made way for the glorious Reformation under Luther and his successors, down to our own times; and these thunders shall reverberate around the world, bringing peace on earth and good will to men.

SECOND.—The second Thunder, we presume, may signify the making known something which was sealed or hidden; and the discovery of the Mariner's Compass and quadrant, which led to the discovery of America, with all its riches, which was to become the abode of the Woman during her second sojourn in the wilderness of the New World. How wonderful the adaptation of this discovery to the protection and nourishment of the Church, which is represented under the symbol of the Woman, to whom was given wings as of a great eagle, that she might fly into the wilderness of America at the beginning of this period, and just at this crisis of the Reformation!

THIRD.—The third Thunder is the emblem of something sealed or unknown, which we humbly conceive to be the discovery of the Telescope and Microscope, which have led to an investigation and knowledge of the works of God, which have given to mankind a wisdom which had never before entered into

the hearts of men to conceive. Instead of a few thousand stars, as seen by the unaided eye, the Telescope reveals more than a hundred millions of suns, with all their attendant satellites and revolving systems. With the Microscope man looks into the minuteness of things; and a little world is seen in a single drop of water. Millions of perfectly organized beings are seen to exist in an incredibly small space, where such things are not suspected. But the greatest benefit of the Microscope, however, is in its application to the every day purposes of life. By it we detect the adulterations of the necessities and luxuries of life, which are done by mixing a good and bad article of the same kind, or some foreign, unsuspected, and worthless article with one that is valuable. The same trickery is carried on in drugs, medicines, wines, etc. Nothing but the godlike eye of the Microscope can detect these hurtful and ruinous things. "How wonderful are thy works, O Lord; in wisdom hast thou made them all. O, that men would praise the Lord for his goodness, and for his wonderful works to the children of men! O, the depth of the riches, both of the wisdom and the knowledge of God!"

FOURTH.—The fourth Thunder makes known the strength of steam, and coal, the fuel to produce it, for stationary engines, marine vessels, locomotives, etc. These have given a vigor, activity, and strength to every department of agricultural, manufacturing, and commercial business. And therefore, "many run to and fro, and knowledge is increased," as it is written that it should come to pass in the last days, according to the word of the Lord by Daniel. It would require volumes to describe the indomitable, persevering, and triumphant achievements of Steam.

The mighty Angel which came down from heaven, clothed with a cloud, and a rainbow was upon his head, and his face was as it were the sun, and his feet as pillars of fire, and he walked over sea and land, and he had a loud voice as when a lion roareth; may he not beautifully personify Steam? The labors of toiling millions are daily performed by his great strength, while it is only necessary for man to feed, water and direct him; while he moves on, like a thing of life, in faithful obedience to the bidding of his master.

FIFTH.—The fifth Thunder, we may presume, makes known the appliances and machinery for carding, weaving, knitting, spinning, etc. By the strength of steam it is estimated that in these departments of business, from 10 to 100 persons can perform the work of 10,000, if unaided by machinery.

These improvements have conferred honor on all Christian nations, in so much that the humblest citizen may dress more honorably and live more sumptuously than kings did in ancient

times. "Awake, awake, put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the Holy City; for henceforth there shall no more come into thee the uncircumcised and the unclean."

Mr. Livingston, in his great work of *Travels and Research in Africa*, remarks that no one can form a just estimate of the uncouth and disgusting appearance that the naked savages present to the traveler; and without such a sight could not fully appreciate the beautiful garments of Christian nations.

SIXTH.—The sixth Thunder, we may presume, declares the discovery and application of Electricity to the various purposes of philosophic investigation; and especially for the transmission of knowledge from place to place, with the quickness of thought; so that, in the truthful language of inspiration, "there should be time no longer," as necessary to communicate information from one place to another. This discovery brings glory to all Christians, as it was made by a Christian, in this land of Liberty. These godlike discoveries, made known by Nature's voice speaking to men as audibly as the voice of thunder, have gladdened the hearts of untold millions, and are destined to prove an invaluable blessing to the whole human race. The wilderness and the solitary place shall be made glad for them; and the desert shall blossom as the rose. It shall blossom abundantly, and rejoice even with joy and singing. The glory of Lebanon shall give unto them—the excellency of Carmel and Sharon. They shall see the glory of the Lord, even the excellency of our God.

SEVENTH.—The seventh Thunder, we may presume, declares the improvement in all Mechanic Arts, agricultural implements and philosophical apparatus; by which the labors and toils of mankind are so greatly diminished that there is not a tithe of the toil, sorrow, and suffering at the present time as in former ages. Therefore, these things are a blessing; making the homes of the humble happy; bringing pleasure to nations and joyful prosperity to the world!

And it is worthy of our highest admiration that all these great achievements, with all their concomitant blessings to the whole human race, have all had their origin among Christians; evincing the power and superiority of the Gospel over every other system which has ever existed on Earth, to civilize, enlighten, and happyfy the human family. All these things have been produced by Christians; therefore they are said to be done by Christ, "for without ME ye can do nothing;" but, through Christ strengthening us, we can do all he has required of us, or all he has promised to accomplish by his people in the world.

It is stated as an historical fact, that Sir Isaac Newton,

the accomplished scholar and humble Christian remarked, after critically investigating the Prophecies, that many of them would not be fulfilled until mankind could travel at the rate of fifty miles per hour.

Voltaire, a cotemporary infidel, having heard of the observation of Newton, replied, "The old fool knows that mankind can never travel at that rate; therefore the Prophecies will never be fulfilled." It is easy for the children of this age of the world to determine whether Sir Isaac Newton or Voltaire was the fool.

During this Period, which includes the characters, actions, and events from 1440 to 1620, the face of the Christian world was changed. The thick darkness which had overspread the people had begun to be dispelled by the revival of Arts, Literature, and Philosophy; but at the glorious Era of the Reformation the light of Moral and Scriptural Truth shone forth like the sun, after the long and gloomy night of the Dark Ages, with renewed luster, and produced the most important changes in the Ecclesiastical and Political world; symbolized by the mighty Angel, mentioned in the chapter, who stood one foot upon the Sea, which symbolizes the abrupt and troubled condition of the Church; and one foot upon the Earth, which is a symbol of Political Governments; and thus at the dawn of the Reformation the Angel of Truth came down from heaven, and set his right foot upon the Sea, the Church, and his left foot upon the Earth, corrupt Political Governments; and although the kings raged, and the people imagined vain things—now kings are bending beneath his feet, and the nations are coming to worship him; and the whole world is bound to submit to the Prince of Salvation. So that from this period "time shall be no longer" as it has been in former ages. And it was under these auspices that the Woman's Second sojourn in the wilderness began A. D. 1620, where she is to continue "for a Time, Times, and a half a Time;" equal to 1260 years.

The first event that disturbed the Woman in her new wilderness home, was the French and Indian wars, instigated by the devil, for the purpose of consuming the Woman and her children. This, however, was but the beginning of her conflicts; for "The Serpent cast out of his mouth water as a flood, after the Woman, that he might cause her to be carried away by the flood." Signifying that rulers, instigated by the devil, would give orders that armies should be sent after the Woman in the wilderness, not to protect or assist her, but to cause her to give up her trust in God, to whom alone she looked as her husband; or they would destroy her, as a desolating flood drowns and carries away all before it.

"But the Earth helped the Woman" from A. D. 1620 to 1800 and especially for seven years, from 1776 to 1783, "for the Earth opened her mouth and swallowed up the flood which the Dragon cast out of his mouth." Signifying that the political government in the wilderness, where the woman went to sojourn, would cause his sword to devour much flesh, and destroy the Dragon's armies.

How true! thousands on thousands of the Woman's enemies perished, by hardship, hunger and bloody wars; and thus the Earth opened her mouth and swallowed up the flood which was poured out after the Woman; and they were taken in their own nets, and left to sleep silently in their graves, all unheeded and unheeding! Here ended, in 1783, the Woman's first great conflict, in her holy crusade for Right, Truth, and Liberty.

And here the seven-headed and ten-horned Beast, described in the thirteenth chapter, which is a duplicate and offspring of Daniel's fourth Beast, begins to expire, and expires after having lived 1260 prophetic days, from A. D. 540 to 1800, the period in which priestly and political oppression had been unmitigated, and had often been exercised with the greatest rigor and cruelty, over the members of Church and State. But by the providence of God this corrupt, cruel, and unjust state of things was overthrown, and Liberty, the ancient of days, the oldest and most liberal form of government, was again established.

This conflict between the Beast and the Woman in the wilderness, was not a war of conquest, but one of principle. It was the contest between liberty and oppression.

It was a woeful state of public affairs, that the Beast, which is a figurative title of a cruel and unjust government, should have tyrannized over the nations so long. Down to this date political oppression had bound the whole world, as a massive chain, which it was believed the combined strength of ages could not break. But no chain is stronger than its weakest link. Therefore, the Giant Liberty, who had now dwelt in the wilderness, until his youth was renewed as the Eagle, arose in the greatness of his strength, and broke the chain as a thing of naught, and took it to bind captive kings to his conquering chariot. At this the Dragon was displeased with the Woman, and went to make war with the remnant of her children, which keep the commandments of God, and have the testimony of Jesus Christ.

This signifies that the same power which had persecuted and afflicted the Woman, over whom she had gained such a signal victory, was greatly displeased with her, and that he sent his armies into her country to make war with the remnant of her children, which were left after the previous war, which implies that this second war was soon after the first, even while many

were living who were in the first war. This occurred from A. D. 1812 to 1815. And it would seem that the secret cause of this second war against the Woman, and the remnant of her children, was on account of their rejecting all power and authority but that of God; and that they would owe allegiance to none other; and that no laws would be obeyed by them, unless they coincided with the great Constitutional Law of the Old and New Testaments,—Inspired Law and Testimony. Here, however, as in the former war, the Dragon was conquered—and his power effectually broken, and he will never return again, according to Prophecy, to wage war with the Woman and her children. And here also, in A. D. 1815, ends the 1290 days of Daniel.

It is here worthy of our most careful attention, that Daniel's Time, Times, and a half Time, is to be understood of his Fourth Beast with seven heads and ten horns; which symbolized the old Pagan Roman Government, which evidently began to exert his power 720 years before Christ, and continued 540 years after Christ, when he expired; and then was succeeded by St. John's seven-headed and ten-horned Beast, which was predicted to exist 42 prophetic months, or 1260 years; which brings us down to A. D. 1800. Or, allow that Daniel's beast began to exist and exert his power 17 years sooner; then both his and St. John's Beast had time to exist 1260 years apiece by 1783—the year in which the American Government was established, which is St. John's two-horned Beast. The great difference between the Prophecies of Daniel and St. John is plainly this: the Prophecies of Daniel refer to the great Political changes or events of the World—the rise, progress, and fall of Empires, under the special providence of God, who sees their end from the beginning, and predicts their destiny and the day of their downfall; while St. John's prophecies are of a double character, revealing the great Ecclesiastical as well as Political changes which were to transpire in the Church and the World, till the end of time.

Daniel's seven-headed and ten-horned Beast was the Red Dragon, or the Old Roman Empire; St. John's seven-headed and ten-horned Beast was the Great Dragon, or the New Roman Empire. They both lived three and a half Times apiece; which if both be taken together, will be even to seven Times, or seven times 360, which equals 2520 years. So that if we date back from the founding of the American Government 2520 years we come up the course of time to the founding of Pagan Rome—about 737 years B. C.

Daniel records Four Periods. The first we have already noticed as being the age of his Fourth Beast, or the Old Roman Empire: "The ruin of the old Roman Empire was the result of

its greatness, connected with its moral corruptions. God, in his providence over the Church and the World, is constantly concerned in effecting, by natural causes, the extinction of enormously guilty nations. Rome having become a mass of luxury, weakness and profligacy, fell an easy prey to the Northern barbarians, who poured in upon her dominions." At the close of this period, 1783 to 1800, Europe, or the New Roman Empire, was not less corrupt, cruel, and unjust towards the people of God than the old Pagan Roman Empire, as the bill of grievances set forth in the Declaration of Independence of the 4th of July, 1776, will fully prove. Nor were the masses of the people less luxurious, wicked, and profligate; and although it had some iron in its constitution, yet, on account of its secret and public sins, which are sure to find out nations as well as men, under the ever watchful eye of Divine Providence, the little Stone hewn out of the Mountain without hands, and the miraculous Man-child, the offspring of the Woman clothed with the Sun, were destined to dash it to atoms.

And here is the first time that a truly Christian nation, which held no alliance with Church and state union, ever overcame the Beast and Dragon of Daniel and St. John for the space of 2520 years, and continued to maintain its Rights, Laws and Liberty; Rights of Conscience, Laws of God, as the only Rule of Faith and Practice, and Liberty to worship God according to His commandments, and the testimony of Jesus Christ.

Daniel's Second Period, as already noticed, brings us 30 years further down the course of time to A. D. 1813. The epoch of this period which is 1290 years, must evidently be dated in A. D. 523 to 540, and therefore will bring us down to the years A. D. 1813 to 1830. This period is the duration of the New Roman Empire, and is therefore to be understood as an ecclesiastical and political prophecy in relation to Daniel's Beast, which is duplicated, and which John saw arise out of the sea, the result of Church and State union. In regard to this Period Daniel says, "And to the time" that the power which offers "the daily" sacrifice shall be taken away, shall be 1290 days. How true! What a coincidence between Daniel's Prophecy, and St. John's Revelation, and the records of History. Allow the age of Daniel's Fourth Beast to be doubled, it would make it 2520 years old. But St. John's seven-headed and ten-horned Beast is but a duplicate of Daniel's, and therefore he is but a new form of the Roman Empire. Both Beasts have been taken out of the way of Christian nations, as conquering powers. Neither has the Beast, or Great City, which is the daily sacrifice power, ever gained the victory, though they have fought many battles with

the Woman and her children, since the Woman came into her new wilderness home. The Third Period of Daniel, which dates at the same epoch of the previous period, brings us 45 years further down the course of time to A. D. 1858 to 1875. Of this Period the prophet says, "Blessed is he that waiteth, (or liveth) and cometh to the 1335 days." Now, if we add 523, the year of our Lord, when the New Roman Empire, St. John's Beast, arose, it will make 1858. Or if we allow that this event occurred as late as A. D. 540 then 1335 days, which are years, will bring us down to the year A. D. 1875.

How many thousands and tens of thousands feel and know that blessed is he that lived to see this year, 1858, which is called the "Second Pentecost!" And how many hundreds of thousands may yet rejoice to see 1875. This period is graphically described, Rev. xiv: 1-6. Daniel's Fourth Period, which is 2300 days, evidently is to be dated at the epoch when Idolatry was established, False Doctrine introduced, and the Church corrupted by the wicked practice of its rulers and members, which was about A. D. 580, when the Roman Papal Government was fully established. Now if to 580 we add 2300 it will bring us down the course of time to A. D. 2880, to the end of the Woman's second sojourn in the wilderness; which began as we have already shown in A. D. 1620, and was to continue 1260 years. If to 1620 we add 1260, we have 2880. "And he said unto me, unto 2300 days then shall the Sanctuary be cleansed," the Jewish and Christian Churches, from all errors in doctrine, corruptions in practice, and unrighteousness in government; and shall be disentangled from all alliance with the State, called the Beast. It is very remarkable that the second sojourn of the Woman in the wilderness and the cleansing of the Sanctuary should occur in the same year; and yet it is a coincidence we should expect from inspiration, in regard to the purposes of the Ruler of the Universe. We have now passed briefly through the Prophecies of this Book down to our own times. We have seen that the River of Gospel Truth flowed along the course of time like Ezekiel's vision of the Holy Waters, when we measured down through the Apostolic age to A. D. 120 we found the waters to the ankles. Again, when we measured to the end of the Second Period, to A. D. 420, the age of the Fathers, we found the waters to the knees. And again, when we had measured 1000 years, to the Reformation under Luther, we found the waters to the loins. Afterward, we measured 1000 years, and before we have come near to the end of the fourth measurement, we find it is a river which can not be passed over; whose current cannot be resisted, for the waters are risen; waters to swim in, where the old ship of Zion

may safely go; a river deep and wide, which cannot be passed over or forded. The influence of the Gospel is so resistless and over-powering that the gates of Earth and Hell cannot prevail against it.

We have now come to the end of the fourteenth chapters of the Book, and must bid farewell to the past, while we cherish with heartfelt gratitude the light, comfort, and courage, which we have received from this fountain of truth: Light to our minds, comfort to our hearts, and courage to our faith. Whatever more we have to say refers perhaps entirely to the future, and therefore, remains to be fulfilled. The head-lands and light-houses of time, have disappeared in the past; and now guided by our inspired Chart, Compass, and Quadrant, we must look to the desired Haven to which we would come.

CHAPTER XV.

This chapter reveals an Angel coming down from Heaven to declare the certain and severe punishment of the enemies of truth and pure religion, from the present time to the end of this Period, A. D. 2880.

Orders are given by a great voice, from the Temple in Heaven, to the seven Angels, which are elsewhere called the seven eyes or seven Spirits of God, to pour out their Vials. This evidently appears to have reference to the ancient custom of anointing kings. And thus Divine Providence anoints seven successive powers, through which, by natural and ordinary means, to punish and destroy his enemies, False Religion, and a corrupt and wicked world.

CHAPTER XVI.

THE SEVEN VIALS.

FIRST VIAL—A. D. 1680 TO 1860.

This chapter reveals to us the character, actions, and events of the first Vial Period. This Vial is poured out upon the Earth, the symbol of Political government, signifying the grievous and sore punishments upon the Beast and Dragon, wicked and idolatrous nations, which should occur under this Vial by influences directed and controlled by the invisible power of Divine Providence, whereby he makes the wrath of man to praise him, and promotes his kingdom in the world; and this has been wonderfully manifest in the past 180 years.

SECOND VIAL—A. D. 1860 TO 2040.

The second Vial is poured out upon the Sea, the symbol of a corrupt church, which becomes as the blood of a dead man,

signifying the deadly punishment and utter destruction of that corrupt, cruel, and unjust power, the Beast, which arose out of the Sea, the result of Church and State union; and is, therefore, the offspring of fornication, and will be, according to the Divine prediction, utterly and forever overthrown, during the present Vial Period, which begins in A. D. 1860, and includes 180 years, and will therefore end in A. D. 2040.

THIRD VIAL—A. D. 2040 TO 2220.

The third Vial will be poured out upon the Rivers, the symbol of nations; which have served as tributaries to this corrupt Sea, or union of Ecclesiastical and Political Power, giving their people to support this corrupt state of things as certainly as rivers give their waters to the seas: signifying the utter destruction of all who in any way give aid and comfort to the Beast and False Prophet, the great enemies of Christ's Kingdom in the world. This period includes 180 years, from A. D. 2040 to 2220.

FOURTH VIAL—A. D. 2220 TO 2400.

The fourth Vial will be poured out upon the Sun, the symbol of the Christian Religion, or the most powerful government in the world; which will be among the nations what the sun is in the firmament, the ruling power of the world; and it will have power to scorch men as with fire. And men will be scorched with great heat, and they will blaspheme the name of God, which hath power over the plagues; and they will not repent to give him glory, signifying that the Word of God will be anointed to exercise its influence through natural causes and the means instituted and appointed in the Gospel to purify, enlighten, and comfort all who will receive, believe, and obey it, while it will prove the power of God unto the destruction of all who neglect, reject, or disobey it. Once there were great Political Powers in the world, and they had their organizations, constitutions, and laws, and Christians had to submit to them, even when they burned men with fire; but soon these will be no more. With a purifying power, like a hidden fire, this influence is working its results among men, to overthrow all things in high places, and is perceived to be producing its refining changes on all classes of society.

It appears that all political power will be overthrown in America first; and all the whole country become a Theocracy, as the Jewish nation, under the Law of Moses, in the days of the Judges; or rather, as we are taught by Christ in the Gospel, and by St. Paul, that all grievances should be settled alone by the

parties concerned, or by arbitration, or finally before the Church, as the last earthly tribunal.

It is clearly taught in the New Testament (I Cor. vi: 1-6,) that Christians should settle all their controversies, both temporal and moral, among themselves, or before the Church, and not before worldly courts. All political government was at the first the result of rebellion against God; and was an invasion of Divine prerogative, and originated through Satanic influence; from a vain desire on the part of man to be independent of his Maker. It results from the same sinful spirit which led to the building of the tower of Babel, and has produced the same consequences—confusion, disunion, and enmity among the nations; and corruption, cruelty, and injustice among mankind. Thanks be to Him who maketh men to be of one mind in a house, and setteth out the destinies of men and nations, that this curse is doomed to be driven away from the world. This will occur from 2220 to 2400.

FIFTH VIAL—A. D. 2400 to 2580.

The fifth Vial will be poured out upon the seat of the Beast, or throne of the wild Beast, the New Roman Government, whose kingdom or empire will be full of darkness, or error, in regard to Gospel Government, signifying that all kingly and political power will be overthrown next in Europe, and that it will there become extinct, and that the nations will be no longer impoverished by burdensome tithes, and overwhelmed by national debts, to maintain political rulers in luxury, pride, and profligacy. This Period includes 180 years from A. D. 2400 to 2580.

SIXTH VIAL—A. D. 2580 TO 2760.

The sixth Vial will be poured out upon the River Euphrates, the symbol of Asia, or the nations of Asia, and the waters thereof will be dried up; signifying that the people in all Asia will not be in the way of affecting the Divine purpose to overthrow the political powers and false religions of all the eastern kingdoms and empires, and make way for the kings of the East, true Christians, to bring back the whole human race to a knowledge of their allegiance to the Divine government of the Prince of Peace. For this angelic, invisible, and resistless anointing will be of God; and he will put it into the hearts and hands of men, to do his will, and acknowledge his right to reign alone over them. Thus the kingdoms of this world shall again become the possession of our God, and the inheritance of his Christ.

Toward the close of this Period, and just before all political

kingdoms and powers are overthrown, three unclean spirits, like frogs, on account of their unclean and impure characters; their great numbers, and their influence to produce idleness, sensuality, and destruction among mankind—for they are spirits of devils working wonders of wickedness—will, through wine, whoredom and war, exercise their influence to re-establish the old forms of political government; old systems of reveling and idolatrous worship, and the old practice of incantation and false prophecy. And all this will be attempted, too, by those who have the stupid idleness of frogs; the lawlessness of frogs, and the shamelessness of filthy frogs. But God will overrule all this for the destruction of his enemies, the good of his people, and the glory of his kingdom. He will bring this vast army of his enemies, as he did the idolatrous Cananites, and apostate Israelites, to the valley of Megiddo, or to the Armageddon. These shall be utterly destroyed, for this is the battle of the great day of God Almighty.

And thus will he cause the wrath of man to praise him, by overruling it to promote his glory, by cleansing his Sanctuary of all who exalt themselves or oppose his heavenly Kingdom. This Period will include 180 years from A. D. 2580 to 2760. At the close of this period, which will be about 900 years hence, we may suppose that there will be an utter overthrow of the enemies of the Kingdom of Christ. "Blessed is he that watcheth and keepeth his garments, lest he walk naked and they see his shame."

SEVENTH VIAL A. D. 2760 TO 2940.

The seventh Vial will be poured out upon the Air—the symbol of the whole human family—who, like the air, surround the whole world, and like the air, have always been unstable and carried about by every impulse that might be brought to bear upon it; and hence Satan is called the Prince of the Power of the Air, because he has led mankind captive at his will, and thus ruled in the hearts of rulers and people, "the children of disobedience." But this state of things will come to an end; for a loud voice was heard out of the Temple of Heaven, from the Throne, saying, "It is DONE!"—signifying that the influence of Satan, through wicked rulers and people, should no more disturb the peaceful years of the children of God—and it may also signify that the influences which had been set to work by the pouring out of the Seven Vials to anoint the powers by which God was working the destruction of his enemies, and the salvation of his people, would under this Vial complete their work. It is done!—the conflict which has been carried on from age to age, between Right and Wrong will, during this Period, come to an end. It is done! Here ends the Woman's Second sojourn in the wilder-

ness. It is done! Here end all the corrupt, cruel, and unjust Political and Ecclesiastical Governments of Time. It is done! And here ends the influence of Satan over the human mind, and will, and affections for one thousand years. It is done! And with this Period ends the 2520 years of the captivity and oppression of the Church by Babylon and the Beast. It is done! And by the close of this Period the transgressors are cut off; the wickedness of the wicked has come to an end, and the Sanctuary is cleansed. It is done! The Church—the Bride—is prepared and adorned for the Bridegroom. It is done! Behold the Bridegroom cometh; go ye out to meet him. Behold! I come as a thief, blessed is he that watcheth, and keepeth his garments, lest he walk naked and they see his shame!.

CHAPTER XVII.

This Chapter reveals to us an Angel Interpreter who fully explains the character of that power which has been afflicting the Church of God, throughout all ages, with all the corruption of Sodom, the cruelty of Egypt, and the unrighteousness of old Jerusalem. And this Power is represented in this Book under three similitudes:

1. A monstrous Beast—opposed to the Lamb—the emblem of Christ and his Church.
2. The Great City—set by antithesis, with the Holy City—the Church of the Living God.
3. A bad Woman, clothed in scarlet, and the mother of Harlots; set, by contrast, with the Woman clothed in white linen, pure and clean, the Bride, the Spouse of the Lamb, the emblem of the true Church, the mother of all the children of God. All these, the Beast, the Great City, the wicked Woman, are killed, burned with fire, and utterly consumed by the outpouring of the Seventh Vial. These events belong to the Seventh Vial Period, and will include 180 years—from A. D. 2760 to 2940.

The Twenty-one Periods into which the Christian Dispensation is divided: The Seven Seal Periods, 60 years each, 420 years. The Seven Trumpet Periods, 180 years each, 1260 years. The Seven Vial Periods, 180 years each, 1260, equal 420 plus 1260, plus 1260 equal 2940 years; which brings us to the end of the present Dispensation. A. D. 2940; which is, according to the commonly received Chronology, within 60 years of the 7000 years of the world. But it has been satisfactorily demonstrated that our present Chronology is not precisely correct, therefore we are left in the darkness as to the precise time when Christ will make his Second Advent, in person, to our world; however, we, according to his promise, look most confidently forward to that great

event, and we are of opinion it will occur about the close of the 7000 years of the world. But, as we cannot now ascertain, with certainty, the precise year when it will be 7000 years from the creation of Adam; so we can not tell the precise year of the Second coming of Christ.

CHAPTER XVIII.

This chapter reveals another Angel sent down from Heaven, to confirm the prediction of the utter and everlasting destruction of this Mystic Beast, Mystic Babylon, and the Mystic Harlot, for their idolatrous and blasphemous conduct, their unjust laws, and their cruel persecutions towards the people of God. And all this evil shall come upon them. "Because, that when they knew God, they glorified him not as God; neither were they thankful, but became vain in their imaginations, and their foolish hearts were darkened; professing themselves to be wise, they became fools; and changed the glory of the uncorruptible God into an image made like to corruptible man—and who changed the truth of God into a lie, and worshiped and served the creature more than the Creator, who is God over all, and blessed forever. Amen." Rom. 1 Chap.

CHAPTER XIX.

This chapter reveals the Choirs of the Heavenly Church singing the praises of God, for his righteous judgments against all his enemies: and a vision of Christ leading an Army out of Heaven, a chosen, invincible host; which clearly represents the certain accomplishment of the Prophecies of this Book. And an Angel, the harbinger of the heavenly King, is seen standing by or with the Sun, which is the symbol of Christ, the Sun of righteousness, the Lord our righteousness, who is a Sun and a Shield to his people. This heavenly harbinger invites all the fowls of Heaven—the angels of Heaven—to come to the supper of the great God. The Beast and the False Prophet, and the kings of the earth, gather together, to make war with him who sitteth on the White Horse, but they are discomfited, overthrown, and utterly destroyed.

"From Babylon, from Babylon
The flames shall arise to the pitiless skies.
'Tis written, 'tis written, 'tis plain to my eyes,
And her merchants afar off, lamenting and yearning,
Shall witness the smoke of her burning.
Even so, even so, She shall taste of the woe;
In hut and in palace, She shall drink of the Chalice,
And weep out her heart in libation,
To wash out her mighty transgression.

For lo! the Blood of the Innocent cries,
 The Blood of the Innocent reacheth the skies,
 The Blood of the Martyrs whom Babylon hath slain,
 Shall fall on her forehead in terrible rain."

PART FIFTH, PERIOD FIFTH—A. D. 2940 TO 3940.

Part Fifth, and Period Fifth of this Book, relate to the Prophecies and events of the Church and the World for 1000 years, commonly called the Millennium, the Period of the personal reign of Jesus Christ upon Earth, with the Righteous, who shall be accounted worthy of the Resurrection. This event is also foretold, Acts i: 10-11, in these words: "And while they looked steadfastly toward heaven as he went up, behold two men stood by them in white apparel; which also said, ye men of Galilee, why stand ye gazing up into heaven? this same Jesus, which is taken up from you into heaven, shall so come in like manner, as ye have seen him go into heaven." "For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first."

CHAPTER XX.

This chapter reveals an Angel sent from heaven to shut up Satan in the bottomless pit, in his own place, as in a secure prison, for 1000 years, during which time Jesus Christ shall be King alone over all the Earth; and this will be a perfectly happy state of the Church, in purity, peace, and prosperity. After this Period is ended, Satan must be loosed for a little season, that he may evince to the universe of Redeemed men, and holy Angels, that he is still an implacable and incorrigible subject of the Divine Government.

PART SIXTH, PERIOD SIXTH.

PERHAPS ONE THOUSAND YEARS.

Verses 11-16 reveal the events and transactions of the general and last Resurrection, and the final and retributive Judgment with all their everlasting consequences: And with this Period the mediatorial work, office and Kingdom of our Lord Jesus Christ will end. "Then cometh the end, when he shall have delivered up the Kingdom to God, even the Father; when he shall have put down all rule and all authority, and power. For he must reign til he hath put all enemies under his feet. The last enemy which shall be destroyed is Death. And when all things shall be subdued unto him, then shall the Son also himself be subject unto HIM that put all things under him, that God may be ALL IN ALL." "And there was given unto him dominion and glory, and a kingdom, that all people, nations, and languages, should serve him; for his Dominion is an everlasting Dominion,

which shall not pass away; and his Kingdom, that which shall not be destroyed.—Dan. vii. And here begins the final separation of the good and bad. “When the Son of Man shall come in his glory, and all the holy Angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as the shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand; but the goats on the left. Then shall the King say unto them on the right hand: ‘Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the World. Then shall he say also unto them on the left hand: Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels. And these shall go away into everlasting punishment; but the Righteous into life eternal!’—Matt. xxv: 31-46.

CHAPTER XXI.

PART SEVENTH, PERIOD SEVENTH—ETERNITY.

This Part and Period relate to the Revelations and events of the New Creation, the New Heaven and the New Earth, and the New Jerusalem, and their holy and blessed inhabitants.

CHAPTER XXII.

This chapter contains the final Revelations of the Book, and the events of the Seventh Period which concludes the whole Prophecy in the visions of the New Heaven and the New Earth, and the New Jerusalem; representing in strong, beautiful and appropriate images, the extent of the Heavenly Kingdom, the eternal inheritance of the Righteous, and the riches and security, and beautifying grandure of the New Jerusalem; signifying the never-ending, and consummate happiness of the heavenly state. Thus the Prophecies of this Book are consummated in an eternal Sabbath of rest, in a world of perfect happiness, as the final reward of all who overcome, and are washed from their sins by the Blood of the Lamb; and remain faithful and constant in their attachment to the true religion of our Lord Jesus Christ, which works by love and purifies the heart.

The conclusion of the whole Book confirms the truth and certainty of these Prophecies, and warns all men against corrupting them. The revelations of this Book are designed to inculcate a pure and true, honest and lovely, just and useful spirit, temper, and conduct among all Christians. Therefore, the object of these heavenly counsels is to give good men, consolation in all their present afflictions, and to preserve them from the errors in Religion, and the corruptions of the world.

The Seven Ages of the Church.

Under the Allegory of the Seven Churches in Asia, it appears evident that the Lord intended to foreshow the seven periods or ages of His Church, from his first coming to his second Advent. Without controversy, great is the mystery of the Book of Revelation! Why were these Churches selected, in preference to all others, as the repositories of prophetic characters, actions, and events? Not because these were the most popular or powerful divisions of the great Church of God. Not that they would be the most useful and influential in promoting the cause and kingdom of our Lord and Savior in the world. But because the NAMES of these cities symbolized the character which the Church would manifest in SEVEN periods, in direct succession from his first advent in Bethlehem to his second advent in New Jerusalem!

To do this subject ample justice would require a volume of 500 pages for each of these Seven Names and Ages of the Church. We are compelled, by the very nature of the subject, to be brief; therefore, the reader will pardon us for brevity, in giving only a concise outline of these Ages, and leave him to his own reflections, and the study of more voluminous commentaries and encyclopedias.

The Revelation by St. John will give us our theme, which you will find in the New Testament, Rev. i, 9-11.

COMMENT.

[I, John, who am also your brother.]—Not merely a Christian friend, but your brother. What a world of meaning is in these household words—brother, and brethren? Let us go back to apostolic simplicity, affection, and custom. Although St. John was so highly favored of the Lord and so much despised by Satan, he was yet a Christian brother—born of the Spirit to a living hope, by the Resurrection of Jesus, the Christ; and although banished from them now, is still belonging to the great family of true believers, and heir with them to the same heavenly inheritance, reserved for all who love the Lord Jesus Christ in sincerity. Let brotherly love continue, and abound more and more among all Christians!

[The Isle that is called Patmos.]—This island is situated in the Egean Sea, between the island of Icaria and the promontory of Miletus. It has derived its principal celebrity from being the place to which St. John was banished by one of the Pagan Roman Emperors about A. D. 100. There is a fine Catholic convent on the island, situated on a beautiful hill, and well fortified, and dedicated to St. John the Apostle.

[For the Word of God, and the Testimony of Jesus Christ.]—St. John was indicted, prosecuted, condemned and banished for no crime; but simply for preaching the Gospel of the Son of God, in demonstration and power of the Holy Spirit. Thank God, that the conflict of ages has broken the persecuting power of Satan!

[v. 10. I was in the Spirit on the Lord's Day.]—The spirit of glory and of God rested upon him, as the Shekinah did on the Tabernacle in

the wilderness, and in like manner as the Spirit did on Peter and the Disciples on the day of Pentecost, which also was the Lord's day, or first day of the week; and was prepared thereby to deliver to the Church, under the Allegory of these seven Churches, through all ages to come, the wonderful things which were thus made known to him by the Spirit of Prophecy. The term, Lord's Day, is internal evidence that this Book of St. John was not written until some time after the resurrection of our Lord; for it is reasonable to suppose that the Church must have become quite extensive in her influence, before they would by common consent have dedicated and observed this as the Lord's Day, in commemoration of his resurrection, and for the purpose of observing the ordinances of the Gospel on the first day of the week, and instructing mankind in the doctrines and duties of the Kingdom of Heaven. But it is most reasonable to suppose that the first day of the week has been kept as the day of "Holy Convocation," in obedience to the instructions of the Apostolic commission, Math. xxviii, 18-20—"All power is given unto me in Heaven and in Earth (so that I can enact, or annul laws as I please, and none shall hinder me; and I can abrogate or establish both rites, ceremonies, and institutions and the gates of hell cannot prevent me.)" "Go ye, therefore, and disciple all nations, baptising them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you; and behold I am with you alway, unto the end of the World." Here the Divine power and authority of the Lord Jesus has established a new institution, with new rites, and new ceremonies to be observed on a new Day, as one of the things "commanded" and "observed" by the Apostles as the old day, was set aside with the Old Testament dispensation, and all its rites, offerings and ceremonies,—and therefore, we "observe" the first day of the week (see Exodus, chap. xii) in obedience to the instructions given us when we became disciples of Christ, and Christians, and not Jews. Therefore, the Lord Jesus honored this day, and sanctioned its religious observance, that in this, as in all things else, he might have the pre-eminence; for he is Lord also of the Sabbath, and says, "the Sabbath was made for man and not man for the Sabbath."

[I heard behind me a great Voice, as of a Trumpet.]—How sudden and unexpected, like all the calls of divine providence, must this mighty voice have been. St. John was in the spirit on this Lord's day, and like David or Daniel, was surely meditating upon the wonderful ministrations of grace and providence set forth by Moses and the Prophets of the bygone dispensation. Thus prepared by deep meditation, and awakened by the thrilling and thundering sound of a trumpet, waxing louder and louder, Moses received the Law on Mount Sinai, written on two tablets of stone. So under very similar surroundings, St. John received this revelation, and the seven special messages to the seven Churches in Asia, and by them to all the world.

[I am Alpha and Omega—saying, what thou seest write in a book.]—The things which are shown thee in the visions which thou shalt see, and the things which shall be told thee; for these are to guide, instruct, and comfort my people, until I come again to reign with them.

[Send it unto the seven Churches.]—This book was to be sent to the seven Churches, the names of which immediately follow. As the seven is the symbol of completeness it was to be the treasure of the entire Church, in all her trials, conflicts, and vicissitudes, and the unchanged and unchanging monument of the manifold wisdom of her adorable Lord, and the constant token of her final and joyful triumph

when Jesus, our blessed Lord, shall return and receive his people to himself.

EPHESUS—This was an important sea-port city on the shore of the Ægean sea, in the district of the Ionia, Asia Minor, and the nearest to Patmos of any of these seven Churches. This is the order in divine economy: Begin at home with thyself, thy family, thy city, thy neighbors, thy country, then the whole world; for the offer of salvation is to all, and its benefits for all; and none are excluded from this present and eternal salvation only by their own willful neglect, or rejection of this everlasting Gospel. The name Ephesus signifies desire, and it is under the allegory of the meaning of the name of this city that we have the first age of the Church foreshadowed, as the desirable city. The church of God is called a city. It is called a city in both the Old and New Testaments. In the old it is called "Zion, City of our God; in the New Testament it is called "New Jerusalem, the Holy City." Ephesus was a desirable city, so the Church was in the first Age. A city suggests order and convenience, beauty and plenty, company and cheerfulness, home and comfort. The first Age of the Church was the most desirable of all. The Gospel was indeed glad tidings. The very first day it was publicly preached by St. Peter, on the first day of the week, now, as then, the Christian Sabbath, 3,000 were converted and baptised, as the first fruits of the Gospel on this day, and soon after 5,000 more were added in the same way to the Church, all in one day; and in a short time afterwards 10,000 more became obedient to the Gospel.

The Ephesian Age of the Church was from A. D. 1 to 420. This period is fourteen generations. Why do we say fourteen generations? Because the vicissitudes of this number of generations make a complete revolution in humanity: Math. 1, 17. And seven is God's mystic number and the key he has graciously given to mortals to unlock Bible chronology! We have found from historical research that this period of the Apostles and their immediate successors, was the most desirable age that the great Christian church has ever enjoyed. Kind reader, suffer a word of exhortation from us: "Search the Scriptures," and especially the Epistle to the Ephesians, and Revelation ii, 1-7.

SMYRNA—Situated on the shore of the Ægean Sea, is the largest and richest city of Asia Minor, and is noted for its plagues and earthquakes. In one of its earthquakes, in 1688, the rock on which the city castle was standing opened and swallowed the castle and five thousand persons! It is a beautiful city, and is said to contain about 200,000 inhabitants, consisting of Greek Christians, and Roman Catholics, Jews, Mohammedans, and a few Protestant Christians. The signification of the word Smyrna is bitterness, or myrrh, and thus the name allegorized the Smyrnan Age of the Church from A. D. 420 to 840.

The Lord tells this Church, "I know thy works." No one but the Omniscient could have known that this would be the bitterest age through which the Church would ever pass. But storms follow a calm. A man's enemies are they of his own household; so the household of the faithful became embittered, bitter as myrrh. They wrangled, they disputed privately and publicly, minister against minister, synod against synod, council against council—and the east clashed against the west—the Greeks against the Romans, which produced the greatest schism which ever cursed the great Christian church!—Rev. ii, 9-11. For proof of what we have said of this age of the church we refer you to any of the great Ecclesiastical histories from A. D. 420 to 940, and you will see we have told you the truth—but the half is not told.

PERGAMOS—A city of Mysia, situated on the river Caicus, in Asia

Minor, and is now called Pergamo, or Burgamo; noted in history as the royal residence of Eumenes, brother of Attalus Philadelphus, and the Attalian kings; its fine parchments and magnificent library, containing two hundred thousand volumes.

The Pergamonian Age of the Church from A. D. 940 to 1260. Pergamos signifies high towers, exaltation. How truly the great Christian church manifested the traits of character, signified by the name of this city, is evident to any one acquainted with church history in this age of the church. The Greeks exalted themselves against the Romans intellectually, socially, religiously, politically and architecturally. Previous to this age the church observed with humility and obedience, the Gospel in its doctrines and discipline, faith and practice. But now Romans vied with Greeks in exalting themselves above what is written, by adding rites, ceremonies, and officers, which are no where recognized in the New Testament, the true code of Christian doctrine, duty and practice. But this state of rivalry was also extended to church architecture. Up to this age of the Christian church high towers and lofty steeples were unknown. In this age the great church of St. Peter was built at Rome, the magnificent church of St. Sophia at Constantinople; the great and grand churches at Metz, Milan, and Strasberg in Germany, with their cloud-piercing steeples, were all begun, if not completed in this age. Nothing but Infinite prescience could have foreseen that the great Christian church would have passed through such vicissitudes in a Prophetic time, times, and a half time, or 1260 years. This time of self-exaltation was clearly foretold, and in this age it was surely fulfilled. Man exalted himself above man, above law, above the Gospel, above humanity, and even above Divinity. See 11 Thess. ii. However unpopular the name of Jesus, and his self-denying Gospel were among the citizens of Pergamos, in this Pergamonian Age, there were those, like Antipas, resolved to live and die Christians. See Rev. ii, 12-17.

THYATIRA—A city of the province of Natalia, in Asia Minor, on the banks of the river Hermus, surrounded by a beautiful plain about twenty miles wide. Very remarkable ancient inscriptions have been found among the ruins of this desolate city. The name of Thyatira signifies sacrifice of labor, perfume. This age of the great Christian church is from A. D. 1260 to 1680. This was a period of the most cruel sacrifice or waste of labor known to the church, in any age of its existence. The church of Jesus Christ has often been persecuted; but it has never persecuted any one in any age. The powers among Christians, which persecuted the heritage of Lord and led them as sheep to the slaughter, were only "wolves in sheep's clothing." All true believers in the Lord Jesus were opposed to these acts of cruelty, in whatever division of the church, and under whatever pretext they were perpetrated.

Whatever was done in persecuting others by those in power in the great church of Christ, was done in opposition to the teachings of Jesus, and the will of all the true believers of the Gospel. Thyatira also signifies the city of perfume. A bad odor was caused in this age of the church by the burning of martyrs in England, and the slaughter of the innocent in France, left unburied, about the time of the great massacre on St. Bartholomew's day, to say nothing of thousands who were killed by the Inquisition in the kingdom of Spain and elsewhere. What led to this slaughter of the innocents, and worse than waste of labor and bad odor in this age of the church? Our answer must be brief: From the first age of the church up to the year A. D. 1260 it was treason to teach that the bread used in the communion service, or sacrament, was the actual body, and the wine thus used was the real blood of the Lord

Jesus, and not merely the appropriate authorized symbols of these things. But from 1260 to 1680 the learned doctors of the church disagreed, and it was high treason in clergy or laity not to believe in the change of the substance of the "Bread and Wine," and this dogma was called Transubstantiation. And here the war of words began between the believers and unbelievers in this new doctrine, and continued by a war of fire, sword, and utter ostracism. Transubstantiation was the bone of contention, the apple of discord, in this age of the great Christian church, and for 420 years caused such a waste of labor in trying to convince each other, and as a result caused a most undesirable perfume by the woeful persecutions in this age. See Rev. ii, 18-29.

The promise given for the comfort of the faithful of this age is sublime. "I will give him the Morning Star." That is, I will give them, the faithful of this age, and their descendants, the morning star. The sun, moon and stars are emblems, in prophetic language, of empires, kingdoms, and states; so that at the close of this age the brightest of empires should arise—U. S. A.

SARDIS—A city also of the province of Natalia, about forty miles east of Smyrna. It is built on the side of Mount Timolus, and was the royal residence of the noted Lydian kings. Here rich Cræsus reigned. But it is now a poor, inconsiderable village, known by the name of Sart, or Sardo. Thus passes the riches and glory of the world. The Sardinian age of the Church is from 1680 to 2100. Rev. iii, 1-6.

Sardis signifies the city of division, song and joy. This is the age in which we live, 1890 being the center of this age. It began 210 years ago, and in 210 years it will end. There have been just 30 times 7 years since this age began, and 30 times 7 years will yet pass before this age of division and disintegration ends; and this distracted city entirely disintegrates and resolves back into its original elements of the city of Brotherly Love. The signification of the name Sardis applies with the nicest precision to this age of the great Christian church. Never has there been so many sects and divisions as in this Sardinian age. Never in any age have so many Gospel songs been composed as in this age. Never have songs been sung with so much spirit, knowledge, joy! Never did a name allegorize an age of the church so completely as Sardis does this age of the church in which we live. Our greatest joy arises from the fact that we in this age can serve the Lord unmolested by old bigotry. Jesus never uttered a grander truism than when he said, "A house, city, or kingdom, divided against itself will come to naught." "These things saith he that hath the seven spirits of God, and the seven stars; I know thy works, that thou hast a name, that thou livest, and art dead." The majority of these divisions of the church in this age of the world have a name that they live; but the only signs of life evinced by them is in pulling down and disintegrating other denominations. So they have a name that they live, and are dead; as they have no increase by souls being born again among them, and others have only the form of Godliness, without life and power, and only increase their membership by birth-right.

PHILADELPHIA—Is a city of Natalia, situated on the plain between the river Pogamus and Mount Timolus. History says that it was founded by Attalus Philadelphus, brother of Eumenes, from whom it derived its ancient name. It is situated about forty miles southeast of Smyrna. The Philadelphian age of the church will be from A. D. 2100 to 2520.

These vicissitudes of humanity equal 14 multiplied by 30 multiplied by 6, or 2520 years. By the end of this Philadelphian age, sects, divi-

sions, and denominations, will be obsolete in the great Christian church; so that "every plant which my Father hath not planted shall be plucked up." "And every branch which bringeth not forth fruit shall be pruned away;" and thus will begin to grow the age of Brotherly Love, the Philadelphian age. When this age begins the church will humbly assume a name suited to such an age; as the "Church in Christ Jesus," or "the Great Christian Church," or the "Holy Catholic Church of Jesus." In the epistle to this church, Rev. iii, 7-13, our Lord addresses himself to it under the attribute of Truth; accuses some of its members of falsehood, and to all who overcome their sins He promises the eternal honors and enjoyments of the City of God. "These things sayeth He that is holy;" in all his motives, words and ways, "He that is true" in all that he has ever said to mankind, in all that he has said to these seven churches, in all his prophecies in this Book of Revelation, he stands unimpeached and unimpeachable. To him be the Kingdom, and the Power, and the Glory forever.

LAODICEA.—This is a city of Phrygia, in Asia Minor, on the banks of the river Lycus. It was at first called Diaspolis, or the City of Jove, or Jupiter. It was repaired and enlarged by Antiochus Theos, and renamed after his beautiful consort, Laodicea. The Laodicean Age of the Church will be from A. D. 2520 to 2940. Rev. iii, 14-22. "And I turned to see the Voice which spake with me." This is a figure of speech, called in rhetoric a metonymy, and seldom met with in ordinary books. But as this Revelation is so very figurative we shall do well to watch for its true meaning under symbols, emblems, metaphors, parables, or allegories, rather than in common plain language. The signification of Laodicea is the city of the Just—the city of Justice. Precisely such an age as we should expect after the Philadelphian age. Whenever the great Christian church shall live and act together as the household of Faith, and the great family of true believers in the Lord shall consider all mankind as really a Brotherhood, then we shall grow up into the city of Brotherly Love, and end this dispensation with the Laodicean age, the city of Justice, ready for the Kingdom of Righteousness, the Millennial age, under the personal government of our Lord Jesus Christ, and thus prepare the whole human race to enter upon the everlasting age. It would seem that the term churches was used in this Book by divine foreknowledge to rebuke the worldly wisdom of modern times, which denies affinity to all the branches of the church, except one, and that branch is "The Church;" and all others are denied the covenant of Gospel grace and the inheritance of Heaven. However, it is evident that all who hold these views are fallible, degenerate, and have grievously apostatized from the truth of the Gospel.

We are compelled by our promise of brevity to close our Annotations on the Seven Ages of the Great Christian Church.

RECAPITULATION.

1. The Ephesian age of the church is addressed under the attribute of Universal Sovereignty. Are accused of the sin of apostasy and conditionally promised the Paradise of God.

2. The Smyrnian age of the church is addressed under the attribute of Eternity of Being. Are accused of the sin of insincerity; and are promised eternal dominion over Death.

3. The Pergamonian age of the church is addressed under the attribute of Omnipotence. Are accused of the sin of covetousness, and promised the hidden Manna—true riches.

4. Thyatiran age of the church is addressed under the attribute of

Omniscience. Are accused of the vile sin of idolatry, and are promised the Morning Star—eternal glory.

5. The Sardian age of the church is addressed under the attribute of Omnipresence. Some accused of the sin of dissimulation; and all promised eternal protection and friendship.

6. The Philadelphian age of the church is addressed under the attribute of Truth. Some are accused of the sin of lying, and promised the eternal enjoyments of the City of God.

7. The Laodicean age of the church is addressed under the attribute of immutability. They are accused of the sin of indifference, and promised a seat on the throne of God. Remember, the promises to all these churches are conditional. There is no such doctrine in the Bible, as once in grace always in grace, without the possibility of becoming lukewarm; for we learn that all seven of these churches had in some measure apostatized.

The doctrine of unconditional election of individual men to eternal life is more modern than the teachings of this Book. And as this is the last message of God's will to man, given with the promise of a blessing to all who read, hear and obey it, and a curse denounced against him who neglects it, we should be particular that our faith and practice agree with this Divine Revelation.



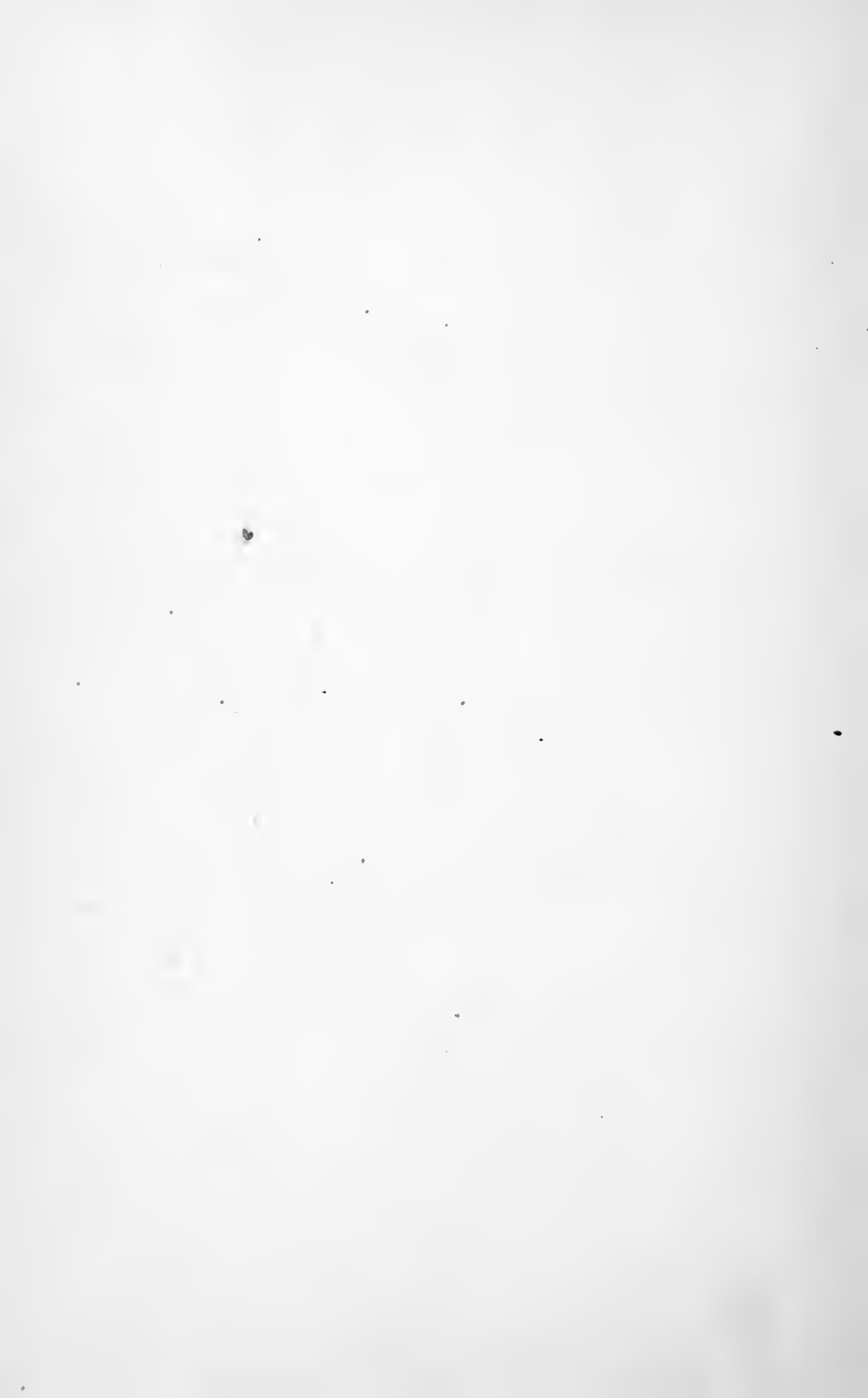
Preface to Appendix.

When anything new is presented for investigation, many minds receive it under protest, or neglect it as unworthy of consideration. So the objections to religion, will remain eternally the same, while human nature and religion continue the same. The same difficulties meet us in natural and revealed religion; and the objections which would be fatal to revealed religion, would be alike fatal to all religion. The evidences most relied upon, to establish and sustain the christian religion, with its doctrines to be believed; its duties to be performed; the evils to be shunned; and the same rewards offered now and hereafter; to encourage the right and prohibit the wrong, are miracles, prophecy, history, chronology, emblems and antitypes.

We are commanded to prove all things and hold fast to that which is good; and if any man will thus do the will of God, he shall know for himself that the holy scriptures are true. Therefore we come in this brief treatise to examine the testimony of emblems and antitypes, as rather a new and unfrequented method to verify the true and rational facts of christianity. By this plan we shall find much to corroborate and confirm the other four witnessess; miracles, prophecy, history, and chronology.

The christian religion must be received by faith, and faith must stand on testimony, and testimony must be reasonable and true, having God in Christ for its author, truth for its acceptable message, and the eternal salvation of humanity for its object. A subject of grand importance is certainly worthy of our highest consideration, and the wise use of talents, time and money, which the father of mercies has graciously given us as his many stewards.

We cannot urge our readers too earnestly, to carefully examine all the references to the scriptures given in the following pages, as thereby they shall be edified and comprehend more clearly, the value of the instruction intended to be conveyed, in the twenty-one topics of the appendix.



THE TRUMPET.



Computation of Time by Chrono- logical Topics,

SHOWING THAT THE COMING OF THE MESSIAH IS AT HAND.

BY ARTHUR FERRIS.

“Urial the arkangel gave answer and said, even when the number of seeds (types) are fulfilled in you; for he hath weighed the world in a balance. By measure he hath measured the times, and by number he hath numbered the times, and he doth not move or stir them until the said measure be fulfilled.” 2d Esdrass 4: 36, 37.

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Introduction.



The time of Christ's coming has always been a hidden mystery, and that Christ has come several times, already, is an unknown fact, although all admit that he rose from the dead, yet this was a coming separate from the first. He also came on the day of Pentecost, but it is generally understood that this was the coming of the third person of the trinity only, but this is an error. At his first coming he was the father and the son, until the holy spirit descend on him like a dove, then the fulness of the Godhead dwelt in him bodily, (Col. 2: 9) and his coming on the day of pentecost, was the coming of the trinne God.

He plainly told his disciples that he would come again before that generation would pass away (Mat. 16: 28; 23: 36; 24: 34; Mk. 13: 30; Lk. 21: 32) and it was fulfilled to the very letter, about A. D. 70. Again he came when Pagan Rome was destroyed (see Dan. 2: 40 to 46—7: 10, 12; Rev. 13: 10.) Now, in neither of these three last comings did he come in a visible body, nevertheless his coming is the working of the invissible, by and through the agency of the vissible.

The next coming of Christ is at the fall of papal Rome, the man of sin, whom Jesus will destroy by the brightness of his coming. (Thess. 1: 8, 9—2: 8, 9; Rev. 18: 9, 10—19: 12.) The resurrection of spiritual Zion, and the fall of Popery, which is spiritual Babylon, will take place during the time of the end, which is thirty six years, beginning A. D. 1890. During this time all things that are corruptable will be burned up (1st Cor. 3: 12 to 16) by the power of the gospel, when the sealed book, (the bible) is opened, and the hidden mysteries contained therein are brought to light by the holy spirit, who will bring all things to our remembrance, and show us things to come (John 14: 26—16: 13, 14.) The keys that unlock and unfold these hidden treasures that have been sealed from the beginning, are the following passages (Ecls. 1: 9—3: 15; John 1: 1, 3, 10—5: 17 to 21; Rom. 1: 20; Rev. 21: 5.

These passages show that by searching out with the inspira-

tion of the holy spirit, the antitype that correspond with the type, that all mysteries will be revealed.

The first of those hidden secrets that will be proclaimed, is that "Time will be no longer, but in the days of the voice of the seventh angel" (Rev. 10: 1 to 8) which will be followed by the voice of many waters, which are the voice of seven thunders.

Being called of God to take up this work, I have selected a few of the principal numbers and types that pertain to the great coming of the Messiah and his kingdom, showing by a few remarks on each topic that the end of all things are at hand, which is the end of all types and antitypes relating to the second dispensation, also the fulness of time to the Gentiles, and the beginning of time to spiritual Israel, which is the beginning of a new heaven and a new earth wherein dwelleth righteousness (2d Peter 3: 13—21: 1, 2.)

Two manner of types issued after the fall of Adam; these types were seed sown that would produce fruit of like manner. The wicked types eventually brought forth the Satanic kingdom, which began with natural Babylon (the antitype of all preceeding wickedness) and end with spiritual Babylon, the antitype (spiritual wickedness) and mother of abominations and wickedness from the beginning. And the righteous type brought forth the kingdom of Israel (kingdom of heaven), and lastly the spiritual kingdom of Israel, the antitype of all righteousness (the heavenly Canaan). The evolutionary working of these types is the mighty invissible power of spirits that work by and through the visible, the one to death and hell, the other to life and immortality. Christ came to destroy the works of satan, in man, and lastly in the whole world; therefore all righteous types entered in Christ and was fulfilled by him.

As God takes away the old heart of a man, when he is converted, and gives him a new heart, so it is with the regeneration of the world, the time has come to take away Babylon, the wicked heart (Ezek. 18: 31—36: 26; 2d Cor. 5: 17), and to give to the world a new heart which is spiritual Zion (the new Jerusalem) this is the beginning of a new creation.

A. F.

P. S.—Owing to absence of proof reader, some typographical and grammatical mistakes occur in this work.

THE SEVEN TIMES.

Leviticus, 26, 28. "Then I will walk contrary unto you also in fury, and I, even I, will chastise you seven times for your sins."

Seven times is seven years as a type, which is 2520 days counting 360 days to the year as given in the Book of Daniel and the Book of Revelation. The antitype of seven times are as many years as there are days in seven years.

The time, times and half a time of Dan. 7: 25 and 12: 7 Rev. 12, 14 are synonymous with the 1260 days of Rev. 11, 3—12, 6, a time is 360 days, times is 720 days, half a time is 180 days these added together are 1260 days, and is synonymous with the 42 months of Rev. 13, 5, 42×30 is 1260 days, It also represents the $3\frac{1}{2}$ days, Rev. 11, 11 as the $3\frac{1}{2}$ days are the latter half of the great week of seven times.

As the type of seven times are 2520 days, so the antitype is 2520 years counting a day as a type for a year (see Num. 14; 34, Ezek. 4, 6). The world of seven times is divided in two worlds or hemispheres. The first 1260 years cover the period of the dragon and the beast, of seven heads and ten horns, which began with the captivity of Judah to Babylon the first kingdom, Pagan Rome, (the 7th and last kingdom, Dan. 2: 38 to 41: 7, 3 to 8) of the beast. The second 1260 years date from the year the beast was numbered, which was A. D. 666, (see topic on 70 years captivity) and end A. D. 1926, covering the period of the image of the beast, Dan. 7: 8, 21, 25, Rev. 13: 11 to 18, the fifth or 8th, Rev. 17: 8, 11, Monarchy that repeated the wickedness of the first four.

The last 1260 years also overlap the first, 36 years, and date from A. D. 630 to A. D. 1890.

Again the seven times end A. D. 1890, reckoning by the sacred year of 360 days to each year as follows: 594 years B. C. pluss 1890 years after Christ is 2484 years, then pluss 36 years (the surplus by sacred year reckoning) is 2520 years, or in other words the period of time from 597 B. C. to 1887 after, 2520

years. The first time, times, and half a time, is the period of Israel and Judah's literal chastisement and captivity to the beast, which God brought on them according to his word for their disobedience (see Lev. 26, 14 to 46, Deut. 28, 16 to 68, 2d Kings, 17: 3 to 7, 2d Chro. 34: 23 to 27, 26: 11 to 23), Israel (Tentonic race) came up as ten horns in the Roman kingdom and in the latter part of the 1260 years, and of Pagan Rome, received power as kingdoms, Rev. 17: 12, after the kingdoms the Roman Empire ceased, for the stone that was cut out of the mountain without hands smote the image (the four kingdoms in one) on the foot, see Dan. 2: 33 to 46 and the kingdom was given to the people of the saints, Dan. 2: 34 to 46—8: 26, thus God through his Son raised up the tribes of Jacob literally, Micah. 4: 5, and set them free.

The last half of the week of seven times date from the time the horn that came up out of the bottomless pit (Babylon renewed Ps. 104: 29, 30 2d Esdras 12: 18, Rev. 13: 3, 12, 17, 8, made war against the saints and overcame them Dan. 7: 21, 25. Rev. 13: 6, 6).

The scriptures seemed to point to this time, about A. D. 630, as the time when Christ and his saints would begin to rule and reign on earth, and although the saints did prevail in giving the beast a deadly wound, nevertheless they were overcome, because the deadly wound was healed, and as Christ's body was killed and remained in death unto the morning of the third day, so also his spiritual body, the saints and prophets of the old and new testament (the two witnesses) Rev. 11: 7, 8, were doomed spiritually to death unto the morning of the third dispensation, counting the first 1260 years the first day, and the second 1260 years the second day (see topic on third day) dating to the time when the saints, Zion, will be resurrected (Rev. 11, 12 to end) and will make war against the beast and the false prophet, and cast them into perdition (see Isa. 24, 21, 22, Dan. 26, Zech. 14, 5; Mat. 13, 39 to 43; 2d Thess. 1 7: to 11—2: 8, 9; Rev. 18: 6 to 9, 11 to 21). and the kingdom and greatness of the kingdom under the whole heaven will become the kingdoms of our Lord and his anointed (Spiritual Israel, Dan. 7: 27, 28, Rev. 11: 15). The last 1260 years was a time of spiritual captivity to Israel. The

leaven of the Pharisees and Saducees which was hypocrisy and false doctrine, had already began to leaven the church in the sixth century by bringing in damnable heresies as foretold by Christ and his apostles Mat. 14: 24; Tim. 4, 1; 2d Tim. 3, 1; 1st Peter 1: 5; 2d Peter 3: 3; 1st John 2: 18; Jude 1: 18 to 20, and Israel who had once accepted christianity was carried away into spiritual wickedness and gave their strength and kingdom to the beast, Rev. 17: 13, 17, and spiritual Israel who was overcame laid in the dust until the time should be fulfilled, thus Israel has received double for her sins, Isa., 40: 2—61: 7. From the time Israel began to walk after the abomination of the heathen, under Jeroboam, 1st Kings 14: 16, to the beginning of the reformation was seven times, from 956 B. C. to 1528 A. D., then Ephraim the ten tribes, began to say what more have I to do with Idols, Hosea 14: 3; the ten horns began to hate the great whore and make her desolate, Rev. 17: 16. And now the time, times, and half a time, is fulfilled, when spiritual Israel, the 12 tribes, will come forth like a mighty army, Ezek. 37: 7 to 25; as fair as the moon, clear as the sun and as terrible as an army with banners, Cant. 6: 10; and will smite the image of the beast on the foot, and scatter it to the winds, and the remanent of Judah (the Jews), that is in spiritual blindness, will accept the Christian religion, and love Christ as they have hated him, and many with Israel will return to their own land, build the waste places of many generations (literally and spiritually) and God will send the former and the latter rains and the baren land of the visible and invisible Cannan, will again become like the garden of Eden.

And Israel (12 tribes) will be literally and spiritually restored never again to go in captivity and bondage to the wicked one.

Daughter of Zion, from the dust,
Exalt thy fallen head,
Again in thy Redeemer trust,
He calls thee from the dead.

Awake, awake put on thy strength;
Thy beautiful array,
The day of freedom dawns at last,
The Lord's appointed day.

NEBUCHADNEZZER'S DREAM.

Daniel 4, 23. "And whereas the king saw a watcher and a holy one coming down from heaven, and saying: Hew the tree down, and destroy it, yet leave the stump of the root thereof in the earth, even with a band of iron and brass, in the tender grass of the field and let it be wet with the dew of heaven, and let his portion be with the beast of the field, till seven times pass over him."

The type this vision foreshadowed, was fulfilled in Nebuchadnezzar, (see ver. 28 to 37). The antitype was fulfilled in the fall and rise of the Babylonian kingdom, and the fall and rise of the 12 tribes of Israel.

As Nebuchadnezzar was the representative of the two great kingdoms at that time, the type fulfilled in him was applicable to both.

The Babylonian kingdom like a great tree had grown until it reached heaven, a high state of exaltation, and its branches spread over all the earth (its authority resources and dominion) and its fruit was for all, but for her pride and arrogance was visited with the vengeance of God's wrath in the 71st year of Judah's captivity, this tree (the Babylonian kingdom) was cut down by Cyrus, king of the Meds and Persians, who hewed off its branches, and scattered its fruit, (the types of wickedness, although Babylon received a deadly wound; the wound was healed by antiochus in the brass kingdom, the third Monarchy, Dan. 2, 39. The wicked works that he committed against God's people, his city and sanctuary (see 2d Maccabees) was seed sown that would eventually produce like results; for everything literal has its corresponding results spiritually. See Eccles. 1: 9, 3, 15. Nebuchadnezzar, the father, and Antiochus Epiphanes, the son, Dan. 8: 9, 10—11: 23, 24, 25, was the type of the little horn, Dan. 7: 8, 24, 25, that came up after the ten. The types had been seven times, or seven fold, it began in the Babylonian

kingdom and ended with the iron kingdom, Rome. Thus the stump of Babylon was secured by a band of iron and brass, and was among the beasts of the field (the nations of the earth), and was watered with the dew of heaven, (God's mercy and forbearance) until seven times passed over him, sevenfold of types or seven kingdoms, ending with the seven times of 1260 years. Seven times not only apply to 2520 days or 2520 years, but also to the various periods of 70 weeks. See article on 70 weeks.

As Nebuchadnezzar began to lift up his eyes to heaven at the end of the days of his spiritual blindness, and to acknowledge God's ruling and over-ruling power on earth, and his justice and mercy, and while he praised and extolled the God of heaven, his reason returned, and he was restored to his kingdom in excellent power and majesty. So also the gentile world in the last days of Pagan Rome universally acknowledged God as the ruler of heaven and earth, and to praise and extoll His name. The gentile world accepted the Christian religion, and God permitted the kingdom of Rome to come up in another form. See Esdras 12: 18; Ps. 104, 30. As Nebuchadnezzar was the head of the beast with seven heads and ten horns so was he spiritually the head of the image of the beast. Thus Nebuchadnezzar was restored to his kingdom in excellent majesty and power again, but his new kingdom like the first kept not its first state of innocence but rebelled against God by disobedience, pride and arrogance, and became more and more corrupt, until her sins had reach heaven, and the sight thereof to all the earth. Popery like a great tree grew until the 7th day of the 2520 years, then God took away her temporal power. She has also grown from the fall of Adam by types and antitypes unto the seventh day (the third heaven) of the 7,000 years, when God will take away her spiritual power. And the time has come when a watcher and a holy one (Christ) will come down from heaven, and cry with a loud voice: "Hew down the tree; cut off its branches; shake off its leaves and scatter its fruit, and will say to the beasts (nations of the earth) get away from under it," to rid themselves of its spiritual bondage, "and the fowls from of its branches," and the great tree will be totally destroyed. Nevertheless a stump of the roots will be left.

As Antiochus was enraged at the defeat of his army, by Judas Maccabees, and went forth in terrible wrath declaring he would exterminate the whole nation of the Jews and make Jerusalem their burying place.

But before he was able to put his proud words in to execution, the wrath of God fell on him. He was smitten with an incurable disease with grievous torments in his bowels. The stench of his disease was so great that even his best friends would not approach him, thus his guilty life was extinguished. As the last days of Antiochus was, so will be the last days of Popery. Defeat will soon stare him in the face. They have long been preparing to take the Israel of God as a prey, and are now coming up like a storm to compass the camp of the Saints about, but God will send a great fire and hail and consume them Ezekiel 35: 38, 39. This type as a stump of the roots will have its antitypes fulfilled also after the Milenium is finished, Rev. 20, for the antitype of spiritual wickednes will ascend and deceive many, and will come like a storm to destroy everything righteons.

Again the fall and rise foreshadowed in the prophetic dream, and typified by its fulfillment in Nebuchadnezzar, was not only fulfilled in the period of the three Monarchies,—Medo-persia, Greece and Rome, that came up after the fall of Babylon, but also in Israel and Judah as before stated.

Judah, like a great tree had grown till its height reached heaven, a high state of exaltation, and the sight thereof to all the earth, but as Israel (the ten tribes) had been cut down and scattered among the nations for their sins, so Judah in like manner was brought down to hell by Nebuchadnezzar, king of Babylon, whom God permitted to execute his wrath on Judah for their disobedience, arrogance and pride. The great tree was hewn down, his branches cut off and his fruit was scattered.

The stump and the roots (a remanent) was spared and has been girted about with a band of iron and brass, bands of Greece and Rome, and has been in the tender grass. Humanity in the flesh is termed grass, Job 14: 2, Ps. 90: 5—102: 11—103: 15, Jam. 1: 10, 1. Peter 1: 24, as the types of Babylon was perpetuated, nourished and fulfilled in the flesh, so the types of Israel is fulfilled in the flesh and watered with the dew of heaven and

his portion has been with the beasts of the field (nations of the earth) till seven times has passed over him, and as Nebuchadnezzar lifted up his eyes to heaven, when the days were fulfilled and his understanding returned to him.

So the world, the nations who will be brought to the truth, with Judah will lift up their eyes to heaven in these last days, and all shall know the Lord, and veil the that is spread over all nations will be taken away, Isa. 25: 7. and all will see eye to eye when the Lord restores Zion.

As Nebuchadnezzar honored, praised and extolled the King of heaven, so the people who will be permitted to walk in the light and joy of the New Jerusalem, will praise, honor and extoll the King of kings, and Lord of lords, and the Lord will do better for his people in their latter days than in their beginning. As Nebuchadnezzar was restored to his kingdom in power and excellent majesty, so Israel, the 12 tribes, literally and spiritually will rule the world with great honor, majesty and power.

Welcome, thou victor in the strife!
Now welcome from the cave;
To-day we triumph in thy life,
Around thy empty grave.

Our enemy is put to shame,
His short life triumphed o'er,
Our God is with us, we exclaim,
"We fear our foe no more."

THE TIME OF CLEANSING OF THE SANCTUARY.

Dan. 8: 13. Then I heard one saint speaking, and another saint said unto that certain saint which spake, How long shall be the vision concerning the daily sacrifice, and the transgression of desolation, to give both the Sanctuary and the host to be trodden under foot. 14. And he said unto me, unto two thousand three hundred days then shall the Sanctuary be cleansed."

The word Sanctuary means a holy place. The land of Canaan is termed Sanctuary, Ex. 15: 17. Judah is called God's Sanctuary, Ps. 114: 2. Jerusalem is termed Sanctuary, the temple is the Sanctuary, especially the part called the Most Holy to which the text especially refers to. This topic is not as much on the work of cleansing the Sanctuary, as to show when the Sanctuary is cleansed (See topic on the day of atonement) The high priest once in a year went into the most holy place with the blood of sacrifices, and by it cleansed the Sanctuary from the sins of the people that had been lodged therein, or accumulated, during the past year. Lev. 16. Chr. So Christ, the great High Priest, once in the end of the world sacrificed himself that his blood might cleanse the Sanctuary (Zion, ultimately the whole world) from the sins of the people. Christ's life, death and resurrection, were types that would eventually make a full end of sin and bring in everlasting righteousness, Dan. 9: 18. The death and resurrection of his body, provided a way of escape for those who met the conditions, laid down by Christ and his apostles, but those who rejected those conditions and despised salvation were to bear the penalty of their own sins. He the antitype of the pascal lamb was slain, that those who eat his flesh and applied his blood might escape when the destroying angel would pass over.

The 2300 days were filled in the time Jerusalem was

desolate, the temple defiled and the Jews persecuted and trodden down by Antiochus Epiphanes and his colleagues.—See 2d Maccabes. The cleansing of the Sanctuary at the end of that time was performed by the righteous of the Jews under the leadership of Judas Maccabes.

These 2300 days were synchronical of the period in which the cause of God has been opposed and trampled under foot by the wicked. It is also a time of probation and of God's long-suffering to the transgressors. 2300 days are typical of 2300 years which began with the 70 weeks of 490 years and end A.D. 1880, at the beginning of the time of the end. See topic on time of the end. The seventy weeks end A.D. 70. The 70th week was the time of the end of the 490 years. 69 weeks are 483 years which end A.D. 63, extending to the time of the end (see topic on seventy weeks). Then 483 years plus 1880 years is 2363 years; then minus 63 years for the overlapping of the first number on the second is 2300 years, or 420 years B.C. (the seventy weeks date from B.C. 420) and 1880 years after Christ is 2300 years.

The 2300 years ended in the year 1880 when a conjunction of seven of the largest planets took place—the same took place 2300 years previous, in 420 B.C. It also ends in a period when seven spiritual worlds form a conjunction, the last seven years beginning A.D. 1881, has been a time of the last literal signs that preceed the coming of the Messiah, as it is written in the scriptures, Esdras 9: 1, 2, 3. "He answered me and said, Measure thou the time diligently in itself; and when thou seest part of the signs past which I have told thee before, then shalt thou understand that it is the very same time where in the Highest will begin to visit the world which he made. Therefore when there shall be seen earthquakes and uproars of the people in the world,"—Luke 21: 25, 26. "And there shall be signs in the sun and in the moon and in the stars and upon the earth, distress of nations with perplexity, the sea and the waves roaring, mens' hearts failing them for fear and for looking after those things which are coming on the earth, for the powers of heaven shall be shaken."

This seven years of perplexity and fear, of signs and wonders is a week that preceeds the 70th week of the seven times which begins 1888, when the sign of the son of man begins to appear in heaven, Mat. 24: 30; "And then shall they see the Son

of Man coming in a cloud with power and great glory.”

As Christ cleansed spiritual Zion, his people, by the sacrifice of himself that they might stand when he appeared the second time, Heb. 9: 28, so he also cleansed the literal Zion, Jerusalem, when he appeared the second time, in the 70th week, by destroying and driving the sinners out. The great number of Jews that were slain at that time were the antitypical goat that was sacrificed; the great number of Jews that were carried away by the Romans among the gentile nations was the live goat that was for Azazel, who, after receiving the burden of sin were taken to a separate place, Luke 21: 24. But those who were left were those who accepted the conditions of mercy, and according to the forewarning of Christ, Mat. 24: 8, Luke 21: 21, and afterward of the Roman general Titus, fled from Jerusalem to the mountains beyond the river Jordan.

What took place in the 70th week of the 490 years and in the 70th week of the 1260 years will also take place in the 70th week of the 2520 years, only many fold greater. As these are the days of vengeance, let us flee to the mountains from whence cometh our help. As Israel was warned to flee out of ancient Babylon, Jer. 51: 6, 45, let us flee out of spiritual Babylon by putting away the abominations of antichrist that we may escape her plagues, Rev. 13: 4—16: 9, 10, for the time has come to cleanse the Sanctuary (the world) from the abominations that have gathered in it since the world began.

Arm of the Lord, awake, awake!

Thine own immortal strenght; put on!

With terror clothed, hell's kingdom shake

And cast thy foes with fury down,

SEVENTY WEEKS.

Dan. 9: 24. "Seventy weeks are determined upon thy people and upon thy Holy City, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy."

The period of 70 weeks is a world of time which includes the whole plan of salvation and the redemption of the world from its lost state. 70 weeks are 490 days which are typical of years. The beginning and end of the 490 years are determined by the fulfillment of the prophecy contained in the last three verses of the 9th chapter.

From the time the word came forth to restore and to build Jerusalem, unto the Messiah, the Prince, was seven weeks and 62 weeks; together 69 weeks. This 69 weeks not only refers to the restoring of the material city of Jerusalem, but also to the spiritual city. 70 weeks is the time of bringing the world back to the relation with God, and to the perfection it had before the fall. 69 weeks is the time of probation. The 70th week is the time of destruction to the wicked, and the end of the old world. The 69 weeks relating to the last fall of Judah, ended 66 years after the birth of Christ. The 70th week began A.D. 66 and terminated A.D. 73. According to history the siege of the city of Jerusalem was pressed so close that the daily sacrifice was suspended (made to cease) in the midst of this last week (year 70). According to the prophecy of Daniel, ver. 27, "Thus the people of the Prince came in the 70th week, and destroyed their city and sanctuary, and the end was with a flood as foretold, Dan. 9: 26, 27—12: 1, Mat. 22: 7—24: 2, 6, Luke 19: 43, 44, and there was such a time of affliction and trouble, by the vengeance of God, as never was since the world began; Dan. 12: 10, Mat. 24, 21. Seventy weeks not only refer to the 490 years, but also to other similar periods. This work of evolution began when the Messiah was promised; Gen. 3: 15.

This promise was the first decree that came forth to restore and build fallen humanity; this was the fountain-head of the living waters that came out of Eden to water the garden of the spiritual Eden. These waters are the righteous types that began from that time, and increased from one generation to another, and from one period to another; for, according to God's divine law, one type produces another, and that antitype still another antitype; as good seed produces good fruit, and evil seed evil fruit, so it is with types. Two rivers started from Eden; one a river of Death and Destruction, the other for Health and Life; and these rivers flowed together eastward (toward the rising of the sun of righteousness, Mal. 4: 2, to water the garden that was planted eastward in Eden, Gen. 2: 8, Ezek. 47: 8. This river increased as it flowed eastward, and other fountains sprang up from place to place. These fountains began as each seventy weeks began. The first under notice is the great 70 weeks of seven thousand years which began in Eden and ends with the destruction of Gog after the Millennium Rev. 20: 7, 8. All others are included within that period. The 70th part of this time is 100 years. 69 of those weeks end with the 1000 years Millennium. The second fountain springing up in this river is from the covenant with Noah. 69 weeks of 76 years to the week ends with the Sabbath of the whole world, (7th era) or, in other words, ends with the great 69th week. The third is from the call of Abraham to the end of the Millennium, which is 69 weeks of 70 years to the week. The fourth is from the time the destroying angel passed over Egypt, when the Egyptians ceased to be a favored people of God, to the time when the destroying angel will pass over spiritual Egypt. 69 weeks of 49 years to the week, is 3381 years, which equals 1491 years B. C. (dating at the exodus), plus 1890 years after Christ; total 3381. This river that went out of Eden to water the garden eastward in Eden, was parted into four heads after it left the natural garden, and four heads after it left the typical garden. The typical garden is from the time Israel entered the promised land until they were driven out for eating the forbidden fruit (the abominations of the heathen). From the time they were given into the hands of Nebuchadnezzar, and when the ground was cursed for their sakes with thorns and briers, the waters became parted into four heads, here is where the great spiritual sea began, Ezek. 57: 8, Daniel 7: 2, Esdras 13: 2. These waters are types of good

and evil. The four winds strove upon the great sea and four great beasts came up, (see Daniel 7: 2 to 8); also from the righteous types four living creatures Ezek. 10: 1 to 11—1: 4, 5; Rev. 4: 7, 8—5: 14) came up corresponding in number with the four beasts of Satan's kingdom. These four rivers (or Cherubim Ezek. 10: 1, are as follows: The first is Pison which means changing, doubling, extended, which compasseth the land of Havilah which means bring forth in pain 70 weeks of 8 years to the week, beginning at the return of Judah after the fall of Babylon, B.C. 524, and ending with A.D. 36, or, by the correct chronology of Christ's birth, from B.C. 528 to A.D. 33, and 69 weeks to A.D. 26. This period began from the overthrow of Satan's material kingdom Babylon, and ended with the overthrow of Satan's spiritual kingdom. It was in this creation that Zion in pain brought forth; in the 70th week Christ set up a kingdom (the Onyx stone) this would eventually destroy all other kingdoms, and, by his life, (perfect works) death and resurrection, provided Salvation for all by the sacrifice of himself, Hebrews 9: 26, 28. In the midst of this 70th week the waters were cleansed (healed) that those who accepted salvation according to the conditions, might escape the vengeance of God's wrath (and everlasting punishment) in the 70th week of the worlds yet to end. The cleansing of the Sanctuary or the casting of Satan out of heaven in this last week was a type that would produce the cleansing of the Sanctuary in the antitypical periods. This 70 weeks began from the commandment of Cyrus Dan. 9: 23, Ezra 1: 1 to 7, and ends with making a full end of sin and in bringing in everlasting righteousness. The second is Gihon (Valley of Grace). This river is 70 weeks of 7 years to the week, 490 years. The 70th week of this number was the cleansing of the waters, which was by the separating and destruction of the wicked from the righteous. The Christians (those complying with the condition of Salvation) who, by the signs of the times, were looking for the coming of Christ, and obeyed the words of their Master, Mat. 24 16, by fleeing to the mountains when they saw the Roman armies approaching, thereby escaped the destruction of the destroying angel. This literal deliverance and this destruction was the type of a spiritual antitype which will be brought out further on.

The third river is Hiddekiel (a sharp voice). 70 weeks of 18 years to the week is 1260 years which began, B.C. 594, and

ended A.D. 666. This period ended with the destruction of the great beast of seven heads and ten horns, or in other words the destruction of the four beasts (the four kingdoms of Satan—see Dan. 2: 31 to 36, 44—7: 11; Rev. 13: 10) and with the coming up of a great voice which spake great words against the Most High, Dan. 7: 8, 11, 25—11: 36, Rev. 13: 5, 11.

The fourth river is Euphrates (that makes fruitful) which starts from where God smote the first born of Judah when they ceased for a time to be God's favored people. As a short period of time elapsed after the word came forth, Dan. 9: 2, 3, 22, 23—10: 12, before deliverance came, so these last two numbers date 70 years before the fall of Babylon. 70 weeks of 36 years to the week extends from 594 B.C. to 1926 A.D. by the common year, and by the sacred year to 1891 A.D. (properly 1888). The 69 weeks of probation end the same time. The 70th week is the beginning of a new heaven and a new earth wherein dwelleth righteousness, 2d Peter 3: 13, Rev. 21: 1, 27. These four creations (cherubim or creatures) are the four angels that stand in this great river Euphrates (Rev. 7: 1) who have the power to destroy the present world (verse 3). And now the time has come to loose the four angels that are bound in the great river Euphrates, which are prepared for an hour, and a day, and a week, and a month, and a year, to slay the third part of men, (the wicked of the third dispensation of Satan) and to cleanse the Sanctuary, Rev. 9: 14, 15—19: 21. As God destroyed apostate Judah in the 70th week of 490 years, and the beast in the 70th week of 1260 years, so will He destroy the image of the beast, which is the fifth monarchy of Satan, in this 70th week. This will begin the reign of the fifth monarchy of Christ's Kingdom, which is the seventh of the 70 weeks of one hundred years, to the week; 69 of those weeks extends to the time when Satan will be loosed for a season to go out and deceive the nations and people that love not the truth, and bring them up against the people of God. Then will he be taken (in the last 70th week) and cast into the lake of fire where the beast and the false prophet (anti-Christ) are Rev. 20: 7 to 11. The type of the battle of Gog takes place in the 70th week now begun. As God caused the fall of Ahab by means of lying spirits, 1 Kings 22: 19 to 38, so will God destroy the armies of them that come against his people, by gathering them in the place called Arma-

geddon, by the mouth of lying spirits, where the seventh vial of God's wrath, will be poured out, Ezek. 38: 21, 22—39: 6, 17, 18; Dan. 9: 27—11: 44, 45; Rev. 16: 12 to 18—19: 17 to 21. Before leaving this topic there are other three creations that should be noticed, which are the germ of life to the other four.

1st. From the birth of Christ, to the resurrection of Christ.

2nd. From the beginning of His ministry to the end of the 70th week, A.D. 70.

3d. From the birth of Christ, to A.D. 70.

In this period are the living types corresponding to and giving life to the other four. These together, with the four, are seven heads, or eight with the fifth, Micah 5: 5, Zech. 3: 9—4: 10. These seven correspond to the seven heads of the beast, Rev. 13: 1—17: 3, 9, 12. Three heads, beside the four great kingdoms, come up in the Grecian kingdom, Dan. 11: 40, together making the seven heads of the beast; the fifth that came up after the four is the eighth head Rev. 17: 8, 10, 11. The eighth of both kingdoms (righteous and unrighteous) are the first and the last the beginning and the end. Thus the time has come to finish the transgression and to make an end of sins, and to bring in everlasting righteousness.

T'was sown in weakness here,
 T'will then be raised in power;
 That which was sown an earthly seed,
 Shall raise a heavenly flower.

THE TIME OF THE END.

Dan. 12: 9. "And he said, Go thy way, Daniel, for the words are closed up and sealed till the time of the end.

11. "And from the time that the daily sacrifice shall be taken away, and the abomination that maketh desolate set up, there shall be a thousand two hundred and ninety days.

12. "Blessed is he that waiteth and cometh to the thousand three hundred and five and thirty days."

The time of the end is the last 45 days of the week (seven years of desolation and war) of desolation by Antiochus Epiphanes, the restorer of Babylon. The 1290 days date at the time he took away the daily sacrifice, Dan. 11: 31 2 Mac., suppressed all Jewish worship, burnt all the holy scriptures found and set up the Grecian idolatrous religion. He dedicated the temple to Jupiter Olympus, erected his own image on the altar of burnt offering, and put to death, with the most grievous torments, those who refused to conform to his religion, (see Josephus and 2nd Book of Maccabees). The difference of the two numbers is 45 days, which is the time of the end. The 45 days was the time when Judas Maccabees with his army gained a great victory, retook the city of Jerusalem, purified the temple from the abominations, restored the appointed worship of God, and repaired the walls. Thus it is that they who were faithful to the true religion, to the end of the conflict, were called blessed, because they participated in the honors, glory, and peace that followed.

The types of this week of desolation, together with the types of the week of seven years, of desolation by the Romans, are types of the great week of seven times, (2520 years), as the abomination that maketh desolate, (by Antiochus Epiphanes), was set up in the midst of the week of 490 years. So the abomination by the Romans, was set up in the midst of the week

of the 1260 years, and as in the midst of the week of 1260 years by pagan Rome, so in the midst of the week of 2520 years by papal Rome, and also in the midst of the week of the 7000 years by Nebuchadnezzar.

The numbers refer to the week of seven times as the antitype. As Christ was born in the flesh, of the virgin Mary, (the type of Zion), 73 years before the end of the 70 weeks of 490 years so was he born in the spirit, of the woman Zion, Rev 12: 5. 73 years before the end of the first 1260 years, which end A. D. 666. 73 years prior to that is A. D. 593. This is the time when the two great wonders appeared in heaven, Rev 12: 1 to 5; this was the time when papal Rome began to take the place of pagan Rome; when Antichrist began to take the place of true christianity; when the gentile church began to apostatize by the traditions of men, and by bringing in damnable heresies 1 Cor 11: 19, 2 Pet. 2: 1. This was the spiritual birth of Antiochus Epiphanes, the little horn Dan 8: 9 to 13, and the beginning of the beast of two horns (Nebuchadnezzar and Antiochus Rev. 13: 11,) that spake like a dragon which came up after the ten horns, Dan. 7: 8. 20 to 27. The coming up of spiritual Babylon out of the bottomless pit Rev. 11: 7—17: 8, is the antitype of the first head of the beast of seven heads whose deadly wound was healed Rev. 13: 3, 14, by the wicked types (works) of Antiochus. This is the great abomination which has desolated the world from A. D. 593 to A. D. 1883 (1880) a period of 1290 years. This period extends to the beginning of the time of the end, which began A. D. 1881. The 1335 years extends to the end of the 70th week. This 45 years which is the time of the end, began with the last signs that precede the coming of Christ in the clouds of heaven with power and great glory Mat. 16: 27—24, 30, Mark. 13: 26, Luke. 21: 7; when the sealed books, the holy scripture, will be opened, and the hidden mysteries contained therein will be brought to light.

Then the principal ones of the righteous and the wicked will be judged therefrom Ecc. 12: 14, Mat. 25: 31, John 12: 48, Rom. 2: 12, 16, and rewarded according to their works, Jer. 25: 14, Pro. 24: 12, Mat. 16: 27, Rev. 20: 12, 13. Then the world, the kingdoms of Satan, that now is, will be consumed by the law of God which is like fire, Deut. 4: 24—9: 3—33: 2, 2 Esdras, 13: 38, Heb. 12: 29, 2 Thess. 1: 8, 9. For a fiery stream will go before him and burn up his enemies (those who have rejected Christ)

and destroy the wicked abominations from off the earth; and a new heaven and a new earth will appear, which the meek will inherit and the poor among men will rejoice. Blessed are they who will be able to stand when the sun of righteousness shall appear, for he will be as fullers soap and sit as a refiner of silver and gold, Mal. 3: 2, and as a consuming fire.

He will separate the sheep from the goats, Mat. 25: 32, 33, and the wheat from the tares, 13: 40 to 44.

The day of wrath, that dreadful day
When heaven and earth shall pass away
What power shall be the sinners stay?
How shall they stand in that great day?

The Seven Days of Unleavened Bread.

Exodus. 12: 15, 16. Seven days shall ye eat unleavened bread And in the first day there shall be a holy convocation, and in the seventh day there shall be a holy convocation; no manner of work shall be done in them.

This institution was to be a statute for ever to be kept each year from the evening of the 14th day of the first month (abib) to the evening of the 21st of the same month.

Unleavened bread symbolizes the law which is sincerity and truth as unleavened bread is termed 1 Cor. 5: 8. It is called the bread of affliction Dent. 16: 3, the eating of this bread symbolizes the keeping of the law which requires self denial (or self affliction) on the other hand leavened bread symbolizes false doctrine Mat. 16: 6 to 13, and hypocrisy, Mark. 8: 15, Luke 12: 1, 2. It is also called malice and wickedness 1 Cor. 5: 8. The reason leavened bread represents sin is obvious, a little sin in a man works like leaven in dough. In a short time the whole lump is permeated, Cor. 5: 6, 7, Gal. 5: 9. Leavened bread is agreeable to the natural taste as sin is agreeable to the natural desire of the heart. Leaven puffs up the bread as pride and hypocrisy puffs up the hypocrite.

The seven days of unleavened bread which commenced when the Israelites left Egypt for Canaan was a type of the time of self denial and affliction the true christian is required to pass through before he can obtain or reach heaven; but more especially it represents the exodus of spiritual Israel out of spiritual Egypt which takes place in the 70th week of the seven times, and continues throughout the 1000 years (seven days) until they reach the more spiritual Canaan in the 70th week of the 7000 years; it is also typical of the 40 years journeying in the wilderness, and of the different periods of 69 weeks which is seven days, also of the period from the beginning of one 70th week to the beginning of another.

The past typical and antitypical seven days of unleavened bread end in the 70th week of the seven times and all other corresponding periods which are also seven days because in the 70th week will be a rapid repetition of all the past. This 70th week is the spiritual river of Jordan (the death of the old world and the birth of the new) where all Zion's types and shadows end and where all Zion's antitypes begin; also a place where all antitypes of the great wicked city end.

As the days of unleavened bread are now at hand, and the night when the destroying angel will pass over Egypt, let all Israel see that they have the doorway (the heart) sprinkled with the blood of the pascal lamb (the Lamb of God, Rev. 5: 6, 9, 12,) for all who have not their names written in the Lamb's book of life will receive the portion of the hypocrite. And put away all the leaven and leavened bread that belongs to antichrist such as false doctrine, hypocrisy, malice and everything that is antichristian for the last plague of Egypt is about to be poured out and God will bring his people (those who have accepted the conditions of salvation) with a high hand.

Behold, what heavenly prophets sung
Is now at last fulfilled;
And death yields up his ancient reign
And, vanquished, quits the field.

Let faith exalt her joyful voice,
And now in triumph sing:
"O grave, where is thy victory,"
And where, O death, thy sting?"

THE DAY OF ATONEMENT.

Leviticus, 23; 27, "Also the tenth day of this seventh month there shall be a day of atonement; it shall be a holy convocation unto you; and ye shall afflict your souls, and offer an offering made by fire unto the Lord."

This atonement was made once a year by the high priest who took the blood of a bullock, after clothing himself in white linen, entered into the inner sanctuary and made an atonement for himself and his house, Lev. 16: 6, 11 to 15. by sprinkling the blood of the bullock upon the mercy-seat seven times, afterward atonement for the people by the blood of the goat that was sacrificed for a sin offering by sprinkling the blood upon the mercy-seat seven times, Lev. 16: 15, 16; 17, afterwards by sprinkling the blood of the bullock and the goat upon the altar in the outer sanctuary seven times. After the reconciling of the tabernacle (or expiation of sin) the live goat was brought, and upon his head were all the sins of Israel confessed and transferred by the high priest, then taken into the wilderness (Hebrew separate place) thus bearing away the sins of the people. Lev. 16: 20, 21, 22 As the victims that were offered from time to time became a substitute for those who offered them, so Christ who was slain from the foundation of the world became the substitute for those who came to God confessing their sins presenting (acknowledging) Christ as their sacrifice once offered for atonement. As Aaron made atonement for himself and his house by blood, so Christ, by the sacrifice of himself made atonement first for those (the great ones or first fruits) who would be co-workers with him in the salvation of the world the 144000, John 3: 16, Rev. 14: 1, 2, 3. As Aaron made atonement for Israel in general by the blood of the bullock, and of the goat, so Christ, by his own blood,

made atonement for all who would apply the blood. He became the antitype of the live goat (the goat for Azazel) as the sins of the past year were transferred or laid upon the goat, and by the goat were borne away into the wilderness, so Christ became a substitute and bore the sins of the world in his own body down to hell (a grave or separate place) the sacrifice of the ram Lev. 23: 36 and the bullock for sin was typical of the innocent Christ who suffered and died for the sins of the world. The offering of the two goats (goats represents the wicked, Mat. 25: 31 to 35) represents the punishment of the wicked; that is, the death of the goat that was to be slain was typical of the death of the wicked (the second death Rev. 21: 8,) which is everlasting destruction to those who rejected salvation through Christ by sin against the Holy Ghost, but the sin offering of the live goat represents those who would eventually participate into the benefits of the resurrection, and ultimately be brought in the fold of Christ after a season of seven times of chastisement, and would be brought to see the true light and repent as Jonah repented when in the belly of hell; Jonah, 2: 1 to end.

As poison is required to be an antidote for poison, so Jesus became sin (accursed) Cor. 5: 7,—15: 3, Gal. 3: 13, Heb. 10: 12, Pet. 3: 16. As the brazen serpent represented sin (or the wicked) and all who were bitten by fiery serpents were saved by looking on the serpent lifted up, John 3: 14, 15, so Christ took the place of the guilty in the end of the world Heb. 9: 12 to 28 which was the 70th week of the first seventy weeks. After making atonement for the past and present by the sacrifice of himself, He was lifted up from the grave that whosoever would look to him by faith might be saved from spiritual death and escape the wrath of God in the ends of the worlds yet to come.

The first 70 weeks began when the commandment came forth by Cyrus (King of Persia) to restore the temple and to build the city of Jerusalem; Ezra 1:1. 2—2: 1, Dan. 5:30, 31 from B. C. about 528 to A. D. 34. The second 70 weeks ended A. D. 70. In the 70th week of this period, Christ cleansed the sanctuary (Jerusalem) from sin by destroying those wicked Jews who rejected salvation when their probation was extended, Dan. 12: 22, 7—23, 33, Lk. 23:28 to 32 and also persecuted and murdered those who did accept Christ as their saviour. And those who were not killed by the famine during the siege and by the sword

were cast out and taken away to a separate place (taken away by the Romans into captivity) to bear their iniquity and suffer the plagues written in the law of God, Lev. 26, Chr. Deut, 28 chr, and to be in the belly of the great dragon Leviathan Job. 41: 1, Ps 74: 14, Isa. 21: 1, which is in the great sea until the restitution of all things which is a time when they, as a nation, would accept Christ whom they have pierced as their savior when all Israel shall be saved as it is written.

But those who accepted Christ as their savior were spared when the destroying angel passed over. In the 70th week of the 1260 years the beast of seven heads and ten horns was destroyed and scattered to the winds. And now in the 70th week of the fourth world, the beast (the restored beast or the image of the beast) and the false prophet are to be destroyed and given to the burning flames and all Israel will be gathered and God will remember their sins no more.

The day of atonement not only means the end of the world when the sanctuary is cleansed, but also the second dispensation and the latter part of the first dispensation. As Christ died the evening of the first day, so Israel died the evening of the first dispensation. As Christ preached to the spirits in prison the second day Peter 3: 19, 20—4: 5, 6, so salvation is offered and the penitent redeemed in the second dispensation. As Christ rose from the dead the third day, so the redeemed will rise at the appearing of Christ on the morning of the third dispensation which is now dawning. As the day of atonement from evening to evening was to be a time of self-affliction Lev. 23: 27 to 33, so has Israel been afflicted from the evening of the first dispensation until now John 16: 20 to 25.

THE FEAST OF TABERNACLES.

Leviticus 23: 34, 36. "Speak unto the children of Israel saying, The fifteenth day of the seventh month shall be the feast of tabernacles, For seven days unto the Lord. Seven days ye shall offer an offering made by fire unto the Lord; on the eighth day shall be a holy convocation."

The feast of tabernacles was kept once a year by the men of Israel from the 15th of the month Tisri to 22nd. The first seven days of this feast, they lived in booths or tabernacles made of green boughs, Lev. 23: 40. This symbolized the time of traveling from Egypt to the promised land, (ver 43). The eighth day which was the great day, represents the time of taking possession of Canaan. The movable tabernacles in which the Israelites dwelt while journeying in the wilderness, are typical of the pilgrimage on earth in our natural bodies after conversion until reaching the spiritual Canaan after death. They are also typical of the Church Militant (spiritual Israel) which is the tabernacle of the Spirit of Christ. The seven days synchronise the 69 weeks of the several types, before reaching the land of Canaan. Take for illustration the world of seven times. The 69 weeks by common year reckoning are 70 weeks by the sacred year reckoning, and 70 weeks are seven days, and the 70th week is the beginning of the eighth day. Also, the seventh part of the 70 weeks by the common year, is the feast of tabernacles. Eight days of 45 years to the day, are 360 years which is the seventh of the seven times by the common year. This begins 1565, A. D. Seven days of 45 years to each day is 315 years; then 1565, plus 315 years is 1880 years. The eight day began A. D. 1881 thus the eighth day is the last of the sabbath of the seven times (2520 years) and the beginning of the feast of tabernacles which is the sabbath of the 7,000 years. As Jesus stood in the

temple the last great day of the feast of tabernacles and cried saying, "If any man thirst, let him come unto me and drink" (John 7: 2, 37, so Jesus, in this last great antitypical day, will stand in his holy temple (the resurrected Church) and offer salvation to all the ends of the earth, Isa. 29: 18, 24—45: 8, 22—6: 5, Mic. 4: 2, Ezek 36: 25, Rom 11: 25, 26, and out of their bellies (from the resurrected saints who will speak as the voice of many waters) will flow rivers of living water springing forth unto everlasting life as it is written, John 4: 14—7: 38. This signifies that when the books are opened the Holy Spirit will take the hidden mysteries contained in the word of God concerning Christ and his kingdom and show them unto the world, John 16: 13, 15, 25; also the mysteries concerning Satan and his kingdom, John 16: 8, 9, 11, Thess. 2: 3, 8, Rev. 10: 3, 4.

The 70th week is also a feast of tabernacles, because it is the antitype of all the righteousness of the past and the germ of a new world. As all who came to the feast of tabernacles were required to bring gifts of the harvest fruits according to their ability, and present them before the Lord, Deut 16: 10, 16, 17, so the dead in Christ who have sown in tears will reap in joy and come again rejoicing, Ps. 126: 6, bringing precious fruit with them.

All who have sown seeds of righteousness will reap joy and everlasting praise. Every-one who forms a part of Christ's body Phil. 3: 21, Col. 1: 24. will be loved by the Father as the Father loved Jesus, John 17: 13 to 25. All who form a part of his holy temple will come together every one in his respective place in perfect harmony and unity as Solomon's temple went together without the sound of a hammer, 1 Kings. 6: 7, and will be the dwelling place of Christ as His body was the tabernacle of God.

John 2: 21—10: 38, Heb. 8: 2, And as the spirit of Christ united with and revived the body on the morning of the third day, so will He (Christ) be united with his Church John 2: 19, Eph. 2: 21, on the morning of the third dispensation.

(Antitypical third day). We are entering upon the most important and critical period the world ever saw; because it is inseparably connected with the past in the resurrection of the dead and because its deeds and results were predetermined by God through the deeds (types) of the righteous dead. For the end of all things has come. The end of the wicked is death (spiritually)

but the end of the righteous is peace and eternal life Ps. 37: 37, 38—52: 5, 6. As God raised up the church through his son, so will Christ raise up the world by his church, visible and invisible, for he is the church and the head of the church, both the visible and invisible, Col. 1: 16, 18. He is all and in all, Col. 3: 11. All things (spiritually see topics on six days' work) were created by him, and for him, and for His pleasure, were they created, Rev. 4: 11.

The question may be asked, where is the need of the extraordinary sacrifices, exertions, persuasiveness, self denial and anxiety about the overthrow of the kingdom of Satan on earth, and about the salvation of the millions that God's word fortells will be saved, if God has predetermined these things. For the same reason Jonathan's armor-bearer might have asked Jonathan what was the need of their weapons and of so much caution and prudence and exertion of muscular power when God has declared by a sign that the Philistines are given into our hands 1 Sam 14:6 to 17, but such men as Jonathan's armor-bearer do not ask such questions. God works by means, even by means that the enemies of God despise, and it is our duty to work, fight and pray as though the victory depended on our personal efforts. It is not only a duty but a glorious privilege, for the reward of the righteous is beyond comprehension. The last great day of the feast has come when the gospel in its new light will go forth from Zion to all the ends of the earth; therefore be valiant for God.

The Spirit and the Bride say come
And take the water of life.
O Blessed call, good news to all,
Who tire of sin and strife.

Yea whosoever will, may come;
Your longings Christ can fill.
The stream is free to you and me
And whosoever will.

THE DAY OF PENTECOST.

Leviticus 23:15-16: And ye shall count unto you from the morrow after the Sabbath from the day ye brought the sheaf of the wave offering seven Sabbaths shall be complete. Even unto the morrow after the seventh Sabbath shall ye number fifty days.

Pentecost is a Greek word which signifies the fiftieth, for this reason, the day of the second wave offering, which was the fiftieth day from the first wave offering, was called the day of Pentecost.

From the day the Pascal lamb was slain, which took place on the evening of the 14th day of the first month Abib, Ex. 11: 6, to the day of Pentecost was fifty-one days, and from the day the first sheaf was waved, the second day of the Passover, 16th of Abib, Lev. 23:6 to 15, to the day of Pentecost were seven sevens, Lev. 23:15 to 22, 49 days, so from the beginning of the first wave offering to the second wave offering was 50 days.

The slaying of the Pascal lamb was typical of the destruction of Jerusalem and the temple, and of the crucifixion of Christ.

As the fifty-first part of the time from the day the Pascal lamb was slain to the day of Pentecost was one day; so also the fifty-first part of the antitypical time from the day the material city and temple was destroyed, to the time the spiritual city is restored, is one day.

This antitypical day is seven sevens of years, 49 years for a day, which is a seventieth part of the time, by sacred year, from the exodus of Israel out of Egypt to the spiritual exodus of spiritual Israel out of spiritual Egypt (see article on 70 weeks); and from the day that Jesus, the Lamb of God, Rev. 13:8, was

slain to the day of Pentecost was 51 days; and from the time Christ was crucified by the Jews is about 51 days of 36 years to the day by sacred year reckoning to A. D. 1890.

The wave offering of the first fruits was a type of the resurrection. The first wave offering, which took place on the 16th of Abib, Lev. 23:10-11, second day of the Passover, was a type of the resurrection of Christ's body, who was quickened by the spirit and rose from the dead on the second day of the Passover Cor. 15:15 to 45, Eph. 2:6, and became the first fruits of them that slept, Cor. 15:20-23, Acts 26:23, Rev. 1:15, Col. 1:18.

The second antitypical wave offering, which took place after the seven weeks, 49 days, on the day of Pentecost, was the quickening of the church, the body of Christ, Eph. 1:23, Col. 1:24, from death to immortal life, Acts 2:1 to 6, John 3:3 to 9. As Judah and Jerusalem went down to death and destruction on the evening of the 14th day of the first month, that is, the latter part of the 49 years previous to 576 B. C., so Christ, the temple and city of God was destroyed, John 2:19 to 23, on the typical day.

And as Zion was delivered out of captivity, which was life from the dead, Rom. 11:15, on the morning of the third day, the 16th, so Jesus, the type in the flesh, rose from the dead the third day (the 16th), that Zion might be spiritually resurrected from the spiritual Babylon on the morning of the third dispensation. And as 49 days intervened between the day Jesus rose from the dead and the day of Pentecost, so 49 antitypical days have expired since the earthly city of Zion was delivered out of earthly Babylon to the great antitypical day of Pentecost, now at hand, when Zion will be raised from the dead and become the first fruit of them that sleep, Lev. 23:16, Dan. 12:2, 1 Cor. 15:20-23, Rev. 20:4 to 7—21:2 to 8. The fiftieth day is as follows: The day Jerusalem was destroyed and the people brought into captivity ended 576 B. C. The 15th day of the month, which was the first day of the Passover, is 49 years from 576 B. C., ending 527 B. C. The 16th day began from about the seventieth year of the captivity, the morning of which day Zion was restored and her people delivered out of captivity, and corresponds with the day Jesus was raised from the dead. This day ended B. C. 476. From this day, which was the second day

of the Passover (unleavened bread), and the first day after the first Sabbath of unleavened bread Lev. 23:4 to 9, are reckoned the 49 days; 49×49 is 2401 years. Then 98 years, the two previous days after 576 B. C., plus 2401 is 2499 years, which equals the 51 days, viz, 576 years B. C. plus 1887 years after Christ and plus 36 years, the surplus by sacred year reckoning, is 2499 years, ending with the seven times, A. D. 1887, when those who are dead in Christ will rise first; then those who are alive on earth will be caught up to meet the Lord in the air, 1 Thess. 4: 13 to 18, which signifies that those who have received the baptism of the Holy Ghost, and those who will receive him at the eleventh hour will be raised up to a higher and holier plane or sphere, or a loftier condition of spiritual life and true holiness.

And as the baptism of the Spirit on the day of Pentecost came on each of them like unto fire, and consumed the dross sin within them, and gave them a new birth, John 3:9—4:7—5:1-4-18, so God, when he baptizes the world with fire, will receive the gold unto Himself, but the dross (or wicked) He will consume with unquenchable fire, Mal. 3:1 to 4, Luke 3:7, and the cities of the earth will fall, and Babylon, the great whore that has corrupted the whole earth, will be consumed with the vengeance of God's wrath in an unexpected hour, Rev. 3:3—18:2 to 11, and the old heaven and earth will pass away like a scroll when it is rolled together, Isa. 34:4, Rev. 6:4, with a great noise, Jer. 50:4, 2 Pet. 3:10, and will be superseded by a new heaven and a new earth wherein dwelleth righteousness and peace, Isa. 65:17, 2 Pet. 3:13, Rev. 21:1-27. As a great revival followed on the same day the disciples were quickened by the power of the Spirit, who anointed them to preach to all nations at Jerusalem, Acts 2:5 to 13, so also a great revival will follow this same day when those who are asleep in Christ, the invisible church, will be endowed with power from on high, Luke 24:49, and anointed to speak to the world as a voice of many waters, Ps. 29:3, Ezek. 43:2, 2 Esdras 6:13-18, Rev. 1:15—14:2—19:6, and by the co-operation of the church militant, who will receive life more abundantly, John 10:10, for this is the day that God will pour out his Spirit on all flesh, Joel 2:28, Zech. 12:10, Acts 3:19; and many nations and people will say, Come, let us go up to the house (spiritual Zion) of the Lord that we may learn of

His ways, Isa. 2:2-3-4—52:8-9-10, Jer. 50:4 to 9, Zech. 8:21-23. And as fear came on all people, and many wonders and signs were done by the apostles, Acts 2:43, so will it be on this anti-typical day; great fear will fall on all people, and great wonders and signs will be done by the angels (the resurrected saints) who will come to reap and gather the harvest, Mat. 13:37 to 44, Jer. 51:33, Hos. 6:11, Rev. 14:15-18. As they who believed sold their possessions and gave to every one according to their need, and had all things in common, so in these last days those who love God and their neighbor, those who are like the good Samaritan Luke, 10:37, as the law requires, will not live in luxury and extravagance nor lay up wealth when their fellow-man is in want, or when means are required to carry the gospel to other nations and people.

Come Holy Spirit, Heavenly dove,
With all thy quickening powers;
Consume all sin by sacred love
In this dead world of ours.

THE SEVENTH YEAR OF RELEASE.

Exodus 21:2: If thou buy a Hebrew servant, six years shall he serve thee and in the seventh he shall go out free for nothing. See Dent. 15:12.

This statute was not only enacted as a wise and just law to secure the general welfare of the people, but it was also a type of spiritual deliverance. Through the fall of Adam the whole world was brought into bondage to sin and Satan.

The redemption began by literal types and symbols that centered in Christ. In Him the word became flesh.

In Him was a world of types and shadows fulfilled. He was all and in all, and all things were made by Him and for Him.

The creation of the first of the seven creations by Him while in the flesh was a world of types that reproduced other worlds of types and gave them life. The first of those worlds of time and types began with the birth of Christ and ended with His ascension. The second dates at the beginning of His ministry and extends to the coming of Christ in the seventieth week (of 49 years). The third extends from the birth of Christ to the end of the seventieth week, A. D. 70. The other four are the four creations (creatures) that branch off in four heads. See topic on 70 weeks. Each of those and other similar periods are seven years, and the seventh of these periods is the year of spiritual release, as follows: Six years of 420 years to the year extending from the beginning of the 7000 years, to the time of Israel's deliverance out of Egypt, is about 2520 years. The seventh began with the deliverance from Egyptian bondage and ends with the anointing of David king over Israel. The seventh of the world to the time of Christ's ministry is 576 years, extend-

ing from the deliverance out of Babylon to the anointing of the Messiah. The seventh part of the world to the end of the beast, A. D. 666, is 666 years, extending from the birth of Christ in the flesh to the casting of the dragon and his angels out of heaven by Michael and his angels, Dan. 12:7-9. The seventh part of the seven periods mentioned were a time of special release. The seventh of the seven's times began with the reformation, when Israel's seven times (2520 years) ended. God gave Israel (the ten tribes) up because they followed after the sins of Jeroboam, 1 King 14:16, for seven times, viz, from 956 B. C. to 1528 after Christ, is 2520 years by the sacred year. At the end of this period Ephraim said: What more have I to do with idols? Hosea 14:1 to 9, Jer. 31:18 to 22. The principal part of those who forsook the apostate church were the remnant of the last tribes of Israel (which are the German, Scandinavian and Anglo-Saxon races). The world at the beginning of this time was in gross ignorance and licentiousness; wickedness of all kinds was licensed (for the purpose of making wealth as foretold, Rom. 6: 18, Titus 1:11, 2 Pet. 2:3), in a wholesale manner by the pope to the prelate, and retailed by the prelate to the common people by pretending to have the power to absolve their sins, even after death. But since the reformation this power of evil has been checked and the traffic in the souls of men has been limited to those who shut their eyes to the light and stop their ears to the truth; who have not the love of the truth in their hearts to their own damnation, 2 Cor. 4:3-4, 2 Thess. 2:9 to 13, Rev. 14:8 to 12. The wonderful change that has taken place in the world since Israel began to turn to God is owing to the enlightening influence of the gospel accompanied by the power of the spirit. This seventh year of release has not only been a deliverance from spiritual idolatry, worshiping the beast and his image, Rev. 14: 9-10, but a general enlightenment and the productions of art, science and literature, which brings power and prosperity. In the seventh year of release the slave was not to be sent away empty, Deut. 15:12 to 16, but the holders of the slave was to supply him liberally out of their flocks, out of their grainary and out of their wine press. The Egyptians furnished the Israelites thus when they let them go; but the mother of abominations did the very opposite, see topic, The ten days tribulation. God also gave Judah up because of their sins for seven

times, which is also finished when Judah will be also brought from darkness to light, from death to light, Isa. 11:10 to 14, Jer. 19:20, Ezek. 38:19 to 26, Joel, 3:12 to 21, Mal. 3:4. As Israel (and those joined to Israel) was released after the six days of the seven times, dating at the Babylonian captivity, so all Israel will be released literally and spiritually after the six days of the 7000 years, which end in this seventieth week (by the sacred year reckoning). The beginning of the seventh year, now dawning (as dispensations overlap each other), is the great antitypical year of release, when the glorious light of the gospel of our Lord Jesus Christ will shine seven times brighter, Ps. 2:6, Isa. 30:26, Rev. 1:16, and consume everything that worketh an abomination or maketh a lie, when Satan will be bound for a thousand years, and Christ, with his saints, will rule and reign supremely over all nations, tribes and people; when the meek of the earth will be released from everything that sin has brought into the world; when God will plant His law in the hearts of His people, and fallen humanity, by obedience to God's laws, will be physically and spiritually brought back to the perfection and relationship it had with God before the fall, Jer. 31:33, Ezek. 36:25 to 29, John 17:21. As Israel spoiled the Egyptians and Canaanites so will they spoil Gentiles in this year of release. The 49,000 years (see topic, the six days' work), is the great seven years. The first six years (42,000 years) of this period is 420 centuries, which correspond with the 420 years of the second seventy weeks. The last seven thousand years is the year of release which began with the appearing of Christ in the word, and ends with the overthrow of the last enemy when He (Christ) will deliver up the kingdom to the father. For illustration, the seventy centuries of the seventh year are synonymous with the seventy years, at the beginning of which Christ appeared in the flesh, and ended with the coming of Christ in judgment (destruction of Jerusalem by the Romans) to make a full end of sin and bring in everlasting righteousness.

The seventh of the 49,000 years also corresponds with the other similar periods.

THE YEAR OF JUBILEE.

Lev. 25:8: And thou shalt number seven Sabbaths of years unto thee, seven times seven years; and the space of seven Sabbaths of years shall be unto thee forty and nine years.

9. Then shalt thou cause the trumpet of the jubilee to sound on the tenth day of the seventh month in the day of atonement.

10. And ye shall hallow the fiftieth year and proclaim liberty throughout all the land, unto all the inhabitants thereof.

The year of jubilee was a year of release to servants and land held in bondage. The blowing of the trumpet on the day of atonement was a signal that every slave was free and that all lands must be restored to their original owners or their heirs.

The debts that brought the Israelites and their land into bondage was a type of sin which brought the human family into bondage to Satan; and the transgression of the Mosaic law by Israel and Judah brought them and their native country into bondage to their enemies. The deliverance that came to the Israelite slaves in the fiftieth year was typical of the great spiritual deliverance to Israel that comes in the antitypical year of jubilee. And the intervening 49 days, from the day that Jesus rose from the dead to the day his disciples were delivered from the bondage and condemnation of sin, on the day of Pentecost, were also typical of the 49 periods from the year that Israel was delivered out of the Babylonian captivity and restored to their own country, to the year that spiritual Israel is delivered out of spiritual Babylon and restored into the heavenly Canaan.

The 49 years are as follows (49 years is not only an antitypical day, but also an antitypical year): The year that Zion was restored and the people brought back from the nations

where they had been scattered is 49 years, which dates B. C. 527 to B. C. 478. Then 49 years of 49 years to the year is 2401 years, the time between the two jubilees, which equals the time of 478 years before Christ, plus 1887 years after Christ, plus 36 years, the sacred year reckoning is 2401 years, which extends to A. D. 1888, the beginning of the great antitypical year of jubilee, which had its living type in Christ. Isaiah prophesied of this year in unmistakable language, Isa. 61:1: The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prisons to them that are bound.

2. To proclaim the acceptable year of the Lord and the day of vengeance of our God; to comfort all that mourn. As Jesus at His first coming literally opened the eyes of the blind, unstopped the ears of the deaf, raised the dead, healed the sick, cured the lame, comforted those that mourned and forgave sins, so at His spiritual coming, He will spiritually open the eyes of the blind, open the ears of the deaf, raise the dead, cure the sick, heal the lame, comfort those that mourn and blot out the transgressions of Israel as a thick cloud.

As Babylon rose from the bottomless pit and filled the earth with the blighting abominations of hell,

So Zion, the new Jerusalem, will now be let down from heaven as a bride adorned for her husband, Rev. 21:1-2, and restore the breach.

Isa. 61:4: "And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations."

10. "I will greatly rejoice in the Lord; my soul shall be joyful in my God, for He hath clothed me with the garments of salvation; He hath covered me with the robes of righteousness as a bridegroom decketh himself with ornaments, as a bride adorneth herself with jewels."

11. "For as the earth bringeth forth her bud, and as the garden causes the things sown in it to spring forth, so the Lord God will cause righteousness and praise to spring forth before all nations."

As the blowing of the trumpet on the first day of the jubilee year, gathered the captives unto their own inheritance, so the

great trumpet will sound, Mat. 24:31, Isa. 27:13, on the first day of this antitypical year, and call His elect from the four winds unto their own inheritance. See Ps. 22:27—37:11—72:3 to 16, Isa. 2:2 to 21—11:6 to 19—25:6 to 9:29:18-24—32:15-16—33:6—35:10—40:4:5—41:18 to 21—45:22-23—49:65—2:89—55:13—60:17 to 21—65:17 to 26—66:12-23, Jer. 3:15—31:33-34, Ezek 36:25 to 30—37:23-24, Dan. 7:27, Micah. 4:1 to 6, Zeph. 3:13 to 18, Hab. 2:14, Joel 2:21 to 30—3:18, Mal. 1:11—3:1 to 5—4:1 to 8, Amos 9:11 to 15, Rom. 11:28, 2 Peter 3:13, Rev. 19:1 to 9—20:1 to 7—21:1 to end.

The year of jubilee began with the day of atonement, at which time the sins of Israel were cancelled, Lev 16th chr., so at the beginning of the great jubilee, Zion's sins are all blotted out, Ps. 85:2:3, Isa. 4:1—43:25—44:22—49:13 to 17—54:8-10, Hosea 2:19, Micah. 7:18-19, Rom. 11:26.

This jubilee that begins the Sabbath of the whole world (the 1000 years millennium) is a type of the great jubilee (the 50th 1000 years after the 49,000 years), that begins the eternal Sabbath that commences at the beginning of the last seventieth week, which takes place immediately after the seventh of the 7000 years. The 1000 years' Sabbath is a type and the beginning of the Sabbath which is a world without end, Ecclesiasticus 18:10, As a drop of water unto the sea, and a gravel stone in comparison with the sand of the earth, so are a thousand years to the days of eternity.

If the typical year of the jubilee was so gladly welcomed on account of the literal blessings it brought to the poor, the oppressed and the down-trodden, how much more the antitypical year of jubilee should be received with joy and gladness for the inestimable blessings of both literal and spiritual deliverance to those of the past, present and future of Israel's host, and the world at large, except the people under Gods curse?

Blow ye the trumpet, blow!
 The gladly solemn sound;
 Let all the nations know,
 To earth's remotest bound,
 The year of jubilee has come.
 Return, ye ransomed sinners, home.

THE THIRD DAY.

Exodus 19:10: And the Lord said unto Moses, Go unto the people, and sanctify them to-day and to-morrow, and let them wash their clothes,

11. And be ready against the third day; for the third day the Lord will come down in the sight of all the people upon Mount Sinai.

The prophet Moses was to the people instead of God (the representative of God, Ex. 4:16), and was a type of the great prophet Christ, Deut. 18:15-18-19, Acts 3:22.

The two days of sanctifying the people by Moses and of the washing of the robes by the people. had their living antitype in the two days of Jesus' death and suffering. The appearing of God on the morning of the third day on Mount Sinai, and the gathering of the people unto the Mount, at the sound of the trumpet, and the giving of the law on that day with a mighty voice, was a type of the resurrection of Christ's body on the morning of the third day and of the expounding of the scriptures by Him, showing that the scripture foretold these wonderful events, Luke 24:27, and, of His disappearance after making Himself known to them in breaking of bread, Luke 24:35, which was a type of God's revealing Himself to His people by the giving of the law, Ex. 20:1 to 19. The three days especially prefigure the three dispensations. The first day is the dispensation of the Father by the Mosaic law, which terminated when Christ came. The second day is the dispensation of the Son by the law of faith and grace, and is the antitype of Jacob's ladder reaching from earth to heaven, John 1:51. The third dispensation is the dispensation of the Holy Spirit, which is the Sabbath of the world and the heaven on earth.

As Moses sanctified the people on the first and second day, so Christ, the great prophet, has sanctified Israel in the first and second (days) dispensations, and as Israel washed their clothes, according to the command of Moses, so also according to the command of Christ spiritual Israel have washed their robes and made them white in the blood of the Lamb, Rev. 7:9 to 17, and are ready to appear before God without spot or wrinkle or any such thing, on the morning of the third day, clothed in white robes, which is the righteousness of the saints.

Mount Sinai is a type of Jerusalem, Gal. 4:25, and as God appeared on Mount Sinai the morning of the third day in clouds, flaming fire and smoke, amidst thundering, lightning and earthquakes, so also will God appear on Mount Zion on the morning of the third day in clouds and flaming fire, Deut. 33:2, Ps. 18:8-9—50:3 to 7—97:3, Isa. 9:5-18-19, Ezek. 1:4-13—38:22, Dan. 7:10, Mal. 3:2, Joel 2:30, 1 Cor. 3:13, Peter 3:12, and amidst thunderings, lightnings and earthquakes, Isa. 29:6, Dan. 10:6, Zech. 9:14—14:5 Esdras 9:3, Mat. 2:4-7, Mark 13:8, Rev. 4:5—8:5—16:18, and with the sound of a great trumpet will gather His elect from the four winds of heaven; and God will speak through his elect as the voice of many waters; and great fear will come on all people, and the law will go forth from Zion to all the ends of the earth, Isa. 2:3—24:23—31:9—35:10—40:9—52:1—59:20, Jer. 50:5-6, Amos 1:2, Micah. 4:2, Joel 2:1-32—3:16, Rom. 11:26, Rev. 14:1.

As there must be a literal type before there can be a spiritual type, according to the law of types, Ecls. 1:9—3:15, it was necessary that Jesus should suffer and die and be resurrected the third day. Israel suffered and died in the first dispensation, so Jesus suffered and died the first day, and as Jesus preached to the spirits in prison or in death, before his resurrection, Peter 3:19-20—4:6, so also He has preached by His church to a sin-cursed world, under bondage to Satan, in the second dispensation; and as He rose from the dead the third day, so all those who form a part of His spiritual body, John 2:21, Rom. 12:4-5, Eph. 2:21, 1 Cor. 3:16-17—10:17—6:16-19—12:12-13-20, Col. 1:24—3:15, Eph. 2:16—4:4, will be raised up on this antitypical morning; and as many saints rose from the dead when Jesus rose, Mat. 27:52, so also an innumerable multitude beside the 144,000 will rise also, Isa. 26:19, Rom. 8:22-23, Rev. 7:4-9—14:

1 to 6-13. Hosea speaks plainly of the third day, Chr. 6:1-2, saying: "Come and let us return unto the Lord, for he hath torn and He will heal us; He hath smitten and He will bind us up.

2. After two days will He receive us; in the third day He will raise us up, and we shall live in His sight."

As Johah cried unto the Lord out of the belly of hell, and the Lord delivered him, Jonah 2:2, the third day, so Israel, who is swallowed up by Leviathan, the great dragon of the spiritual sea, Job 41:1 to end, Ps. 74:1 to 15, Isa. 9:12—14:29—27:1—29:78, Jer. 51:34, Lam. 2:16, Ezek. 36:3, Hosea 4:8, has cried unto the Lord, 2 Esdras 4:35, Rev. 6:10, and the Lord has heard their cry, and as God raised the natural body of Jesus on the morning of the third day, so will he raise up the spiritual body, Rom. 8:26, the invisible church of Christ, and with him lost Israel, on the morning of this third antitypical day, for it is written, Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption, Job 41:11, Ps. 16:10 to 16—49:9—74:14, Isa. 27:1-6, Jer. 5:24, 2 Esdras 6:52, Jonah 2,6, Acts 2:31, Rom. 8:21, 1 Cor. 15:42.

As it was expedient for the disciples that Jesus should go away that the comfortor might come, John 16:7-8-14, it is also expedient for the people of God that this second dispensation pass away that the third may come. The spirit will come like a mighty rushing wind, and fill the house, the spiritual temple, and those who are waiting for the promise. As wind gives breath to the physical body, so will the spirit of God give life to the spiritual bodies of Israel who were slain (prevented from obtaining the kingdom) by the horn that came up and warred against righteousness on earth for a time, Ezek. 37:11, Dan. 7:21-25, Rev. 11,7—13:7, and as the visible church was quickened on the day of Pentecost, so will the invisible church of God be quickened this third day and Israel will rise up like a great and mighty army, Cant:6:4:10, Ezek. 37:10, Dan. 2:44-45—7:26-27, 2 Thess. 1:7 to 12—2:11, Rev. 11: to 19—20:1 to 7, and will make war against the beast and the false prophet, and cast them down to perdition, from whence they came, Ezek. 38:17 to 23, Rev. 14:1—16:17—19:19-20. When he, the Spirit, comes he will comfort those in Zion that mourn and restore the meek. He will bring out the hidden treasures and secrets that have been sealed to the time of the end; he will reveal Satan's

kingdom and the reward of the wicked; also Christ's kingdom and the reward of the righteous. He will lead in the way of all truth and righteousness, and the glory of the Lord will fill the whole earth, Joel 2:25, Hab. 2:14, John 16:7 to 16, Rev. 18:1, as the waters of Babylon have covered the great spiritual sea, Isa. 8:6 to 9, Jer. 51,13, Rev. 16:1-15.

By way of conclusion permit a few words of consolation to those who believe in a literal resurrection. The prevailing belief in such a doctrine is tracable to three principal causes: First, the natural desire and hope that such is the case. Second, because it is hard for the human mind to comprehend a personal existence without a material body. Third, it is owing to a want of a thorough understanding of the holy scripture on this great subject. It was necessary as a literal type that the body of Christ, which represented the church, should be literally raised; that his body, the invisible church, should be spiritually resurrected. This explains away the strong argument in favor of a literal resurrection. If the literal existence is and was a happier and loftier condition of personality, God would have assumed flesh and blood. But God is a spirit, happy and wise, omniscient and omnipresent; creator of the literal and the spiritual; beholding the visible and invisible, even the secret thoughts of the heart; able to assume a visible and natural body and to give his angels the same power. Our existence is first a natural body, we are at death laid (sown) in the grave a natural body, but at the time of resurrection (which is by the opening of the scriptures), is raised a spiritual body, 1 Cor. 15:42-43-44-46, which is the harvest of the fruit, or our reward. That is, our works while in the flesh are literal types, which are as sure to produce spiritual antitypes as seed sown in the earth, or ground, is sure to produce fruit. The only thing literal about the resurrection is that our works (types) are reproduced in the living of a later period. As all the wickedness of the wicked from the fall of Adam to A. D. 666 has had its antitype in the great whore (Spiritual Babylon, Rev. 11:18—19:2, so in the new Jerusalem from this time forth will be the antitypical fruit of righteousness fulfilled. Resurrected Israel will preach with greater power and result; will fight with stronger weapons and surer victory than if they were literally resurrected.

After death our spirit immediately goes to the God who

gave it; those of satan to satan; those born of God to God, John 8:43-44, 1 John 3:8-9-10, Rev. 21:8:27—22:19, and the natural body returns to its mother earth, and the spiritual body lies neutral (sleeping) until the time for fulfilling the antitype. They that are born of God never die, John 6:47-48-58—8:51—11:24-25. Death is only the crossing of the Jordan to the spirit land. This is the reward of life everlasting, but the manifold reward in this world is the peace with God and the hope of heaven, while in the flesh, and the great reward that comes at the harvest, Isa. 9:3-4, Jer. 51:38, Joel 3:13 to 21, Mat. 3:30, Rev. 14:15, when the wicked are put down and the righteous honored and exalted, Isa. 35:10, Mat. 13:43—25:34, John 26:20, Rev. 18:20, when they see the fruits (antitypes) of their labor established in the earth, when they see Zion restored and sinners repenting, Luke 15:7, and coming to Christ by the million, when they will judge, rule and reign with Christ 1000 years, not visibly, but invisibly; as Christ rules and reigns over sin and unholy passions after the sinner is converted, so will they with him rule and reign on earth, when the world is born again into a new heaven and new earth, where in dwelleth righteousness, when death is swallowed up by victory.

The night is spent; the morning ray
Comes ushering in the glorious day,
The promised time of rest.
Hark! 'Tis the trumpet sounding clear;
Its joyful notes burst on the ear,
Proclaiming tidings blest.

Ah, see the graves are opening now;
The saints come forth, and every brow
Beams with a radiant joy.
To life immortal they arise,
Inheritors of paradise
Where death cannot destroy.

The Fall of Jericho.

Joshua 6:2. "And the Lord said unto Joshua, see I have given into thine hand Jericho and the king thereof and the mighty men of valor;

3. And ye shall compass the city, all ye men of evar, and go around about the city once; thus shalt thou do six days. 4. And seven priests shall bear before the ark seven trumpets of rams horns; and the seventh day ye shall compass the city seven times. 5. And it shall come to pass that when they make a long blast with the rams horns, and when ye hear the sound of the trumpet all the people shall shout with a great shout, and the wall of the city shall fall down flat."

Spiritual Babylon, the antitype of all the wicked cities, is also spiritual Jericho. The wicked idolatrous city of Jericho had its antitype in the beast and image of the beast. The seven days are the 70 weeks of the seven times, which^s are seven complete days by the $365\frac{1}{4}$ days reckoning. The seven priests with trumpets are the seven creations, (creatures or Cherubin, the first of which began with the birth of Christ and ended with his resurrection.) The world that was created by Christ's righteousness, was a world of types that has increased seven-fold to the present time. They are represented as seven spirits, Zech. 3:9, 4:10, Rev. 3:1, and as seven shepherds, Micah 5:5, and the book of Revelation as seven angels with seven trumpets, Rev. 8:2.

As Israel compassed the city seven times the seventh day, so spiritual Israel has compassed the spiritual city seven times the seventh day of the seven times.

The great progress in true christianity since the reformation began, equals the work of the previous six days, the advance in

christian literature and its diffusion throughout the world, the organization of the many institutions and societies for the evangelization of the world, the opening of the doors of all nations for christian literature, science, art and religion, and the qualification of the many willing and self-denying workers, who are ready to give the shout with the sound of the trumpet, (the spiritual voices) and after the casting down of the walls (the protection of wickedness) by God himself, to go up and take the city for God and for heaven.

As ancient Israel looked forward with hope and anxiety while they compassed the city those seven days to the time when God would cast down the walls and give them the city, so have the righteous, while compassing the spiritual Jericho these seven times (days), looked forward to the promised time when God would bruise Satan's head, Gen. 3:15, Mal. 4:3, Rom. 16:20, Rev. 11:8, and the kingdom and the greatness of the kingdom under the whole heaven would be given to the saints of the Most High to possess forever.

And as God spared Rahab, the harlot, who succored the spies when they searched out the land, so will God spare Israel, when he destroys the nations of the earth. Isa. 41:11, 15, 60:12, Dan. 2:44, Mat. 21:44, though Israel has played the harlot, Jer. 2:20, Eack, 36:17, 23, nevertheless they have nourished the cause of God and have obtained the covenant and favor of God, Lev. 26:42 to 46. Jer. 31:31, Heb. 8:8, 13. The 70th week is the evening of the seven days when God will overthrow the strong holds of sin and satan, as His presence and power was especially manifested at the destruction of Jericho, so will He especially manifest His power and glory in the destruction of anti-Christ in this last day.

As God works through and by means therefore let us, who have our names written in His book, buckle on the whole armor, Eph. 6:10 to 21, and be ready for the battle; for the time has come when the trumpet will be sounded, and the strong holds of sin and satan will be destroyed by the power of God.

Behold, the day is come;
 The righteous judge is near,
 And sinners trembling at their doom
 Shall soon their sentence hear.

Three and A Half Years of Famine.

Kings 17:1. "And Eiljah the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years but according to my word;"

Because Ahab, the king of Israel, had done evil in sight of the Lord in walking in the evil ways of Jeroboam, and by establishing the worship of Baal in Israel, God sent a greivous famine, which continued three years and a half. James 5:17.

Three and a half years is 1,260 days. This 1,260 days of dearth was typical of the 1,260 years of spiritual famine that came on Isreal and Judah for their wickedness in following after the abominations of the heathen. The three and a half years of desolation dates from the Balyonian captivity to end of the beast of seven heads and ten horns. As the prophets of Baal were destroyed at the end of the 1,260 days, and rain immediately came, so also at the end of the 1,260 years the beast was destroyed, Dan. 2:34, 35, 7:11, 12:6, 7, Esdras 12:13 to 19, Rev. 13:9, 10, and the world was refreshed again for a short season.

As all things literal have their spiritual antitype, so the first beast was restored, and the deadly wound healed, Rev. 13:3, 12, 14-17:8, when he came up again spiritually, Ps. 104:25 to 31.

And as the land of Israel suffered death, and her people famine, in the three and a half years of the beast of seven heads, so have they suffered a worse famine in the 1,260 years of the image of the beast. As the accursed city of Jericho, Joshua 6:26, was rebuilt in the days of wicked Ahab, Kings

16:34, so the spiritual city of Jericho has been restored in the days of disobedient Israel. But the time has come to destroy the propagators of false religions, and put down all hypocrisy and other abominations. For as Elijah slew the prophets of Baal with the literal sword, so the church of God will slay the wicked with the sword of spirit, which is the sword of God, Eph. 6:17, Rev. 19:21. As Elijah prayed for rain seven times, and after the seven times a little cloud rose out of the sea, and suddenly the whole sky became black with clouds, and rain fell in great abundance, so also the righteous have prayed these seven times for the coming of God's kingdom on earth. The seven times are finished, a little cloud has begun to appear, rising up out of the spiritual sea. At His voice the dead will awake and suddenly the whole sky will be filled with the clouds of heaven and Jesus (the word) will come in them as in clouds, Dan 7:13, Mat. 24:30, Mok. 13:16; and every eye shall see Him and He will descend upon the parched ground, and upon them that hunger and thirst after righteousness, as the morning dew and as the early and the latter rain, Deut. 33:2, Job. 29:22, 23 Psl. 75:2-110:3-133:3, Cant. 5:2, Prov. 19:12, Isa. 26-19-155:10, Hos. 6:3-14:5, and the earth will be refreshed and renewed and bring forth abundantly. Isa. 55:10 to 14-51:3, 9:58:11,12, Ezek. 36:34, 35,36, Acts 3:19.

And as Elijah girded up his loins and ran before Ahab, king of Israel to the entrance of the city of the king (Kings 1, 18:46, so John the Baptist prepared the way before the Messiah, Mal. 3:1-4:5, Mat. 11:15-17, 11, 13, as the first dispensation prepared the way for the second and the second for the third. Every person is a type of one of the two worlds (the lost or the redeemed) as God made the world perfect in the beginning so man was perfect in his infancy; as the world fell when they disobeyed God so every person falls into sin when he transgresses the laws of God. But God provided a way of escape and a cure for every wound, through Christ the mediator. The first dispensation of a person after the fall is conviction which brings a man down to the waters of the spiritual Jordan (death to the old world) that is the knowledge of sin comes by the law of the old dispensation, Rom. 3:19, 20-7:4 to 11,

John the Baptist represented the law; as the moral law pointed out the duty of man and commanded him to perform that duty, so John the fore-runner showed Israel their duty and commanded them to do it. As the law produced conviction of sin, Rom. 7:7, and repentance from sin so the preaching by John convinced the sinner of sin, and led the obedient to repentance, Lk. 1:4, Cor. 9.10. As the ceremonial law of shadows, types and symbols pointed to Christ the savior so John declared the lamb of God which taketh away the sins of the world. John 1:28, 36, Isa. 53:10.

Jesus went down to the river Jordan and was baptised by John, Mark 1:9. This act prefigured the dying of his church's affection for the present world, Rom. 6:1,11, and the crucifying (self-denial) of the lusts of the flesh; Gal. 2:20-5:24-6:14, or it may be summed up in one word, repentance, which is the condition of conversion or salvation. The coming up out of the waters, the opening of the heavens and the descent of the Holy Spirit like a dove upon him, prefigured the resurrection of the elect from sin to sanctification, and the change from the old world into the new, Isa. 65:17, Ezek 18:31, Cor. 2d, 5:17, Pet. 2nd, 5:13, Rev. 21:15, and also the resurrection of the invisible church. As the heavens opened and the spirit came upon him, and a voice from heaven said, "This is my beloved son in whom I am well pleased." So the heavens will now be opened at the beginning of this new (3rd) dispensation and a voice from heaven will say, "This is my beloved bride in whom I am well pleased," Isa. 62:5, Joel 2:16, John 3:29, Rev. 2:12, 9-22:17, and the union of his spirit to his spiritual body is the marriage of the Lamb, Rev. 19:7.9 and the preparation for the great work before them.

Thus the disposition of the Father was to create and originate the second dispensation by the moral and the ceremonial law of types and shadows and the second dispensation the creator of the third.

The first was the working of God through the literal seed of Israel. The second was the working of God through the spiritual seed of Israel in the flesh. The third is the working of God through spiritual Israel in the spirit. Thus it is plain

that Jesus not only referred to John the Baptist as the Elijah who was to come but to the elect of the first dispensation, and of the Elijah that shall come and restore all things, is the elect of the second disposition. (See Mat. 17:11,12.)

They will come as the clouds of heaven, the antytype of their works that will follow them, will be spiritual rain, which God will pour out on all flesh in those last days. Joel 2:28, Acts 3:18,20.

Jesus shall reign on Zion's hill,
And all the earth with glory fill;
His word shall paradise restore,
And sin and death afflict no more.

The Throne With Six Steps.

1st Kings, 10:18 "Moreover the King made a great throne of ivory and overlaid it with the best gold. 19, The throne had steps and the top of the throne was round behind and there were six stays on either side on the place of the seat and two lions stood beside the stays; 20, And twelve lions stood there on the one side and on the other upon the six steps there was not the like in any kingdom."

Solomon the king of Israel in all his power, wisdom, riches, wisdom and glory reigning upon a great white (ivory) throne, having six steps leading up to it, was a type of Jesus the king of spiritual Israel when he will reign on earth a thousand years. The seventh of time is the sanctuary or heaven (Heb. 4:4, 7 to 11, and heaven is God's throne, Is. 66: 1, Mat. 5:34, 35, Acts 7:49. The thousand years of millennium now dawning, which is the Sabbath of the whole world, is Christ's throne; the righteousness and purity of his elect during that period is the great white throne, Ps. 9:7-89, 29,36, Rev. 20:11-22:1,3; the six steps leading up to that throne are the 6,000 years dating from the creation of Adam, The twelve lions on the six steps, one on either side of each step, represent the twelve tribes of Israel. The two lions that stood beside the stays represent the whole house or Israel, Judah and Israel or Ephraim and Manassah, when united and gathered into the spiritual Canaan, (Isa. 11: 12,13-50:4 to 9, Ezek. 34:23-37:16,24, Hos. 1:11. The peace, rest and prosperity that Israel enjoyed during Solomon's reign,

Kings 1, 4:50,24, Chro. 22:9 was typical of the rest, Isa. 11:9, to 13, 14:1 to 5-66:1' Jer. 30:10, Heb. 4 to 12, peace, Isa. 9:6-55:12-66:12, Jer. 36:6, Rom. 14:17 and prosperity, Ps. 122:7, Isa. 52:13, Jer. 33:8,9, Zech.1:17, that literal and spiritual Israel will enjoy during the millennium, which is a type of the everlasting felicity Ps. 72:16, Isa. 25:8-35:10-52:8-65:18, 19-66:12, Mic, 4:3,4, Zeph. 3:14 to 18.

As all the world sought to Solomon to learn of his wisdom that God had put in his heart, so the world will seek to learn of the wisdom and knowledge of Christ when he is established in his kingdom; Isa. 2:2, 3, 4, 20-25:6,7-32:15-43:22:49:6-66:23, Jer. 31:6-50:5, Zech. 8:22,23, Rev. 10:11.

As the navy of Tharshish and Hiram once every third year brought to Solomon gold, silver and Ivory, so the nations and people of the earth that are saved will bring their riches, honor and glory into the New Jerusalem in the third dispensation, Isa. 60:5 to 14-66:12, Rev. 21:24. As the people that came to hear and learn of Solomon's wisdom brought presents, vessels of silver and gold and spices, so the wise men of the east at the appearing of Christ in the flesh brought him rich presents and worshipped him, Mat. 2:1,10,11, so will the wise men from the east (from the rising of the sun of righteousness) at the appearance of Christ in the spirit. Come and worship him in the infancy of the new dispensation ascribing to him all honor, glory, majesty and power, and every one from the spirit world will come presenting their wealth of spiritual actitypes which will fill Zion with abundance of treasures, all kinds of spiritual blessings. Ps. 72:8, 15 to 12, Isa. 9, 7-6:3-49:21, 22, 23, Dan. 2:35, Zech. 14:9, Rev. 4:8, 9,10, 11, 5:9 to 14. As Solomon reigned over united Israel and the nations of the earth, so Christ will rule and reign in united Israel and all the nations of the earth with a rod of iron during the 1,000 years, Ps. 2:9, Rev. 2:27-12:5:19:15.

And as Jerusalem was the joy and praise of the whole earth in the days of Solomons reign. so will Zion be the joy and praise of the whole earth in the reign of Christ. Ps. 138:4-145:10 to 14-148:14, Isa. 61:3,11-62:7, Jer. 13:11-3:39, Rom. 13:13 Cor. 4:5, Eph. 1:6.

All hail the power of Jesus' name,
Let angels prostrate fall:
Bring forth the royal diadem,
And crown him Lord of all.

Let every kindred, every tribe,
On this terestial ball,
To him all majesty ascribe,
And crown him Lord of all.

Restoration of Zion's Walls.

Nehemiah 6:15. So the walls were finished in the twenty and fifth day of the month, Elul in fifty and two days.

The fifty-two days that Nehemiah was rebuilding the walls of Jerusalem were typical of the time that Jesus has been restoring salvation to spiritual Zion. Walls in the spiritual sense means salvation, as shown Isa. 26:1—60:18, Dan. 9:25: "Know therefore and understand that from the going forth of the commandment to restore and rebuild Jerusalem unto the Messiah the Prince, shall be seven weeks and three score and two weeks the street shall be built again and the wall even in troublous times."

Seven weeks of years (49 years) was the time that literal Zion was literally restored, after the release of the Babylonian captivity, which was typical of the seven distinct periods of the several creations, which are also 52 periods as follows: 52 periods of 77 years each, by the natural year, reach from the first Adam who fell (and from the time the word came forth, Gen. 3:15) to the birth (A. M. 4,004) of the second Adam, who restored the fallen; if reckoned by the sacred year extend to the coming of Christ in judgment. (The fall of Jerusalem by the Romans.) The difference between the two reckonings is 53 years, which is the 70th period of the 4060 years. To reckon by the medium year this period extends to the time when Christ through his works, death and resurrection restored Salvation to mankind.

From the time the commandment came forth to restore Israel to liberty from Egyptian bondage, Ex. 5:1, until the time

when Israel will be restored from spiritual bondage is 52 days of 66 years to the day (by the sacred year) 52×66 is 3,432 years, which about equals the 1,491 years B. C. and the 1,890 years after Christ's birth, plus the 49 years, by the sacred year reckoning. It is about 52 days (by the sacred year) of the 49 years for the antitypical day, from the prophecy of Jeremiah (concerning the restoration of Zion) to the present time. It is 52 days of the 36 year day (by the medium year) from the birth of Christ to the present time. It is also 52 days of 7 years (which is the 70th part of the 490 years) for the antitypical day from the beginning of the reformation to the present time. As Nehemiah and his servants restored the walls in 52 days in troublous times. So Jesus and his followers have restored the spiritual Jerusalem, amidst terrible opposition and persecution in 52 antitypical days (69 weeks) so Zion is all prepared and builded as a bride adorned for husband, Rev. 21,2, her security from the power of the second death, Rev. 20:6, and her protection from her enemies (death and hell) are the walls of salvation.

As all the people who came up out of Babylon to inherit and assist in restoring Jerusalem and its walls, were gathered within the city after the restoration and gave thanks and praise to God, and heard the law expounded, Neh. So also the Elect of God who are delivered out of spiritual Babylon and have an inheritance in the new Jerusalem, who helped to restore and build spiritual Jerusalem and its walls, will assemble within its walls and the law will be unfolded in its new light of another dispensation.

"And as all the people went their way to eat the fat and drink the sweet and to send portions to those for whom nothing was prepared (as they were requested) and rejoiced with great mirth because they had understood the words of the holy scripture that had been expounded to them." 8:9 to 13.

So spiritual Israel will eat the fat and drink the sweet (which are spiritual blessings) and will send those spiritual blessings of the gospel to all the world who have not yet received of the riches prepared through the merits of Christ the Redeemer, and will rejoice with exceeding great joy and mirth, because the mysteries of the sealed book have been opened and expounded

to all, the unfolding of which is the judgment of the world, Rom. 2:16, and the revealing of the reward.

And now these eyes thy heaven built walls
And pearly gates behold ?
Thy bulwarks with salvation strong,
And streets of shining gold ?
Jerusalem my happy home !
My soul still pants for thee ;
For now my labors have an end,
When I thy joys do see,

The Vision of Waters.

Ezek. 47: 1, 3, 4, 5. "Afterward he brought me again unto the door of the house and behold waters issued out from under the threshold"

And when the man that held the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters, the waters were to the ankles.

Again he measured a thousand and brought me through the waters, the waters were to the loins;

Afterward he measured a thousand, and it was a river that could not be passed over."

The house is the spiritual temple which is minutely described in the last eight chapters of Ezekial and the last two chapters of Revelation. The waters that issued from under the house were righteous types. As the waters that Babylon sat on or was built upon were peoples and multitudes, nations and tongues. Adam was the door of the first dispensation; he was the door of physical life and the type of Christ who was the door spiritual life. After his (Adam's) fall two rivers issued from under him, types of death and types of life.

The measurement of those healing waters are in width and depth; the length rolls on for ever.

A cubit is a type of a year. The river of righteousness flowed on a thousand years to the days when Enoch walked with God and when he was translated to heaven, Heb. 11:5, a type of the Christian who walks with God and is translated into his kingdom, John 8:51, 52-10:28-11:26, and to the time of Noah the Servant of God who prepared an ark to save the righteous, meanwhile preaching repentance to the ungodly, which pre-

figures Christ in the second dispensation, preaching repentance and preparing an ark of safety and refuge for the righteous to be saved at the end of that period when the world will be destroyed by spiritual fire, 2nd Pet. 3:5,6,7. The second measure of a thousand cubits (years) extends to Abraham who was the door of the house of the faithful, John 8:39, Rom. 4,11, Gal. 8:6 to 10. The third measurement of a thousand years extends to the time when Israel was in peace and great prosperity; when Solomon flourished and ruled over the nations of the earth, and when the temple was built on mount Zion. The fourth measurement extends to the birth of Christ (A. M. 4004) by the common year reckoning and to A. M. 4060 by the sacred year. In this period (the 70th part of 4060 years) was the antitypical fulfillment through Christ of the previous types.

These waters were brought in this period to be cleansed, Ezek. 47:8. Then said he unto me these water's issue out toward the east country (toward the rising of the sun of righteousness) and go down into the desert (barren places) and go into the sea (spiritual sea) which being brought forth into the sea, the waters shall be healed."

That is those multitudes of people who are represented in the types are restored to life when the types are quickened into living types (waters) which takes place in the seventh part of the world, 2 Esdras 6:42. Upon the fifth day thou saidst into the seventh part where the waters were gathered that it should bring forth living creatures." The seventh part of the world ending with the literal antitypes ends A. D. 666, is 666 years which began with the birth of Christ and ended with the casting out of the dragon (Pagan Rome) in this period which is the space of the sea (of dispensation) in which both rivers emptied and brought forth living creatures and two species of great creatures, verse 49. Then didst thou ordain two living creatures, the one thou calledst Enoch and the other Leviathan. That is the righteous types were fulfilled in the church militant (Enoch) and the wicked types were fulfilled in Pagan Rome (Leviathan). As Christ's kingdom was not of this world, Leviathan was permitted to rule and oppress because the seventh part was given to him, (see verse 52.) But unto Leviathan thou gavest the

seventh part, namely the moist (sea) and hast kept him to be devoured by whom thou wilt and when.

Although Leviathan was destroyed at the end (the end of the seventh period) of his probation the wound was healed and he came up the spiritual antitype of the beast (dragon) and occupied the seventh part of the time yet remaining between the year A. D. 666 and the millennium. The end of the spirit of the beast which is now decreed to go down to perdition, Rev. 17: 8, 16, is the end of the waters of death (Babylon) Isa. 8: 6 to 9, until satan is loosed from his chains, Rev. 20, 7, 8. But Enoch was translated to the beginning of a new world, verse 50, "and then didst separate the one from the other for the seventh part, namely: where the waters was gathered together might not hold them both, 51. Unto Enoch thou gavest one part which was dried up the third day (dispensation) that he should dwell in the same part wherin are a thousand hills and full of innumerable fruit and many divers pleasures for the taste, and flowers of unchangable colors, and adors of wonderful smell." Thus it is plain that Israel has crossed the Jordan and is about to possess the new heaven (Canaan) wherin dwelleth righteousness.

The 4,000 cubits are also reckoned from Abrahams call. The marginal date of Terah's death is B. C. 1921, (see margin of Gen. 11:32). Abraham was born 70 years after his father Terah, and called of God to take possession of Canaan in the 75th year of his age, see Gen. 12:4, and in the 145th year of his father's age which shows that if Terah died B. C. 1921, that the call of Abraham must have been B. C. 2051 which make the space of time from that time to this 4000 years by the sacred year reckoning. The 4000 year measurement extends from the type to the antitype as God made a covenant with Abraham and called him and his household to take possession of the land of Canaan. So now the time has come when God will make a new covenant with his seed and when many will come from the east and from the west and sit down (rest) with Abraham, Isaac and Jacob, in the kingdom of heaven, Mat. 8:11. Again the 4000 cubits from the reign of Solomon, when Israel was in its highest glory to the reign of Christ after the 1000 years Millen-

nium when spiritual Zion has reached the highest state of her glory. The first 4000 years end in deep waters and to a river that could not be passed over and the second and third end in still deeper waters (the second and third antitype) that is clear as crystal flowing from the throne of God to all eternity and on both sides of the river is the tree of life yielding twelve manner of fruits whose leaves are for the healing of the nations, Ezek. 47:2, Rev. 22:1,2,3 In the seventh part of the world, ending A. D. 666, the waters (types) of Babylon were seven fold, but the waters of Zion were six fold, which is shown elsewhere in this pamphlet, and by reducing the 4,000 cubits to reeds which is six cubits, Ezek. 40:5. 4000 divided by 6 is 666, the seventh fold of Zion's types were fulfilled in the time of the beast and about to enter on the eighth period which is the last. These eight creations are eight persons. As Noah, the first of the eight persons of his house prepared an ark of refuge for himself and family, and entered in when the floods came, so Christ, the first and the last of these creations, has prepared an ark of refuge, and the time has come when he and his redeemed will enter in to escape the overflowing scourge that is coming from the Almighty, Job 11:14 to end, Ps. 9:9-14: 6-46: 1-48: 3-142: 5 Pro. 14: 26, Isa. 10: 26, 27-26: 20, 21, 2. Pet. 3: 20; 21, 22, Rev. 3: 10.

Great God what do I see and hear!
 The end of things created!
 Four thousand cubits, each a year:
 From Abraham are dated.

Ezekiel's vision shows the day,
 When heaven and earth will pass away,
 When earth shall be renewed again
 And washed from every guilty stain.

The Seventy Years of Babylonian Captivity.

Jer. 25: 11, 12. "And this whole land shall be a desolation, and an astonishment; and the nations shall serve the king of Babylon seventy years. And it shall come to pass, when seventy years are accomplished, that I will punish the king of Babylon, and that nation, saith the lord, for their iniquity, and the land of the Chaldeans, and will make it perpetual desolations."

The seventy years that Judah, Israel and the nations round about were in bondage to the Babylonian kingdom, were typical of the 69 weeks of the several periods heretofore mentioned, 69 weeks by the common year are 70 weeks by the sacred year reckoning. The 70th part of time represents the several divisions of time; thus the 69 periods are 70 antitypical years.

Because Gods people refused (rejected God) to walk in his precepts he brought them into captivity to a nation of a fierce countenance as he foretold by Moses and the prophets, Dent. 28: 49 to 58, Jer. 5: 15—6: 22, 23, 24, Lam. 4: 18, 19, 20, Dan. 8: 23, Isa. 8: 6, 7, 8. "For — as much as this people refuseth the waters of Shiloh. Now therefore behold the Lord bringth up upon them the waters of the river strong and many, even the king of Assyria and all his glory, and he shall come up over all his channels and go over all his banks. And he shall pass through Judah; he shall overflow and go over, he shall reach even to the neck and the stretching out of his wings shall fill the breadth of thy land, oh Emanuel." As God brought all nations for their sins into captivity to literal Babylon, for 70 years. So also all kingdoms, principalities and powers were given in bondage to spiritual Babylon for 70 antitypical years. As God raised up Cyrus, king of Persia, to destroy literal Ba-

bylon, set the captives free, and restore Zion, Chr. 36: 22, 23, Ezra 1: 2, 7—4: 3, Isa. 44: 28—45: 1 (see history.) So God raised up Jesus to conquer death and hell to set the captives free and to restore spiritual Zion.

As God punished Babylon, after 70 years, for her murders, Jer. 51: 34, 35, 49, Dan. 8: 24, Hos. 9: 13, and tyranny, Isa. 14: 4, 6—47: 5 to 8 Zach. 1: 15, and for making all nations drunk through her traffic in wine, Jer. 51: 7, Hab. 2: 5, 12. So God will punish spiritual Babylon in this 71st year with all the plagues that are written in his book for her murders, Rev. 2: 10—9: 21—13: 7, 15—15: 6—18: 6—21: 8, for her persecutions, Mat. 18: 7, Lk. 17: 1; 1 Cor. 11: 19, Rev. 12: 13, and because she has made all nations drunk of the wine of the wrath of her fornication, Jer. 51: 7, Rev. 14: 8—17: 2, 3, 4. As God warned his people to flee out of Babylon (Isa. 48: 20—52: 11 Jer. 50: 8) so will he warn his people now to come out of spiritual Babylon and put away the abominations of anti-christ that they may not be partakers of the plagues; 2. Cor. 6: 16, 17, Mat. 13: 41, Rev. 18: 4.

As Cyrus turned the course of the river Euphrates into another channel and dried up the part that ran through Babylon (while the king of Babylon was in a drunken revelry with a thousand of his Lords) and entered the great city with his armies, by the bed of the river through the two leaved gates, Isa. 44: 26, 27, 28—45: 1, 2., took the city and slew its rulers, Dan. 5: 24 to 31. So God will dry up the waters of the spiritual river Euphrates, that the kings of the East may enter in, take the great spiritual city Babylon and pour out the indignation of God's wrath upon her, Rev. 16, 1 to 18.

“As a mighty angel took up a great stone and cast it into the sea, saying: Thus with violence shall that great city Babylon be thrown down and shall be found no more at all,” Jer. 51: 64, Rev. 18: 21, so will God by the angel (Christ) of his presence cast the mother of barlots and abominations of the earth down to perdition.

God will cause the people of his curse to come up like a cloud, and think to subdue and destroy his people Israel and to subvert the true Christian religion; and as he brought Ahab into the snare of his destruction by the mouth of lying spirits (Kings

1st, 22:20 to 39), so will he gather the nations of antichrist by the mouth of false prophets into the snare prepared for them, Ezek. 38: 4 to 19—39: 2, Jer. 50: 24, Lk. 21: 35, Rev. 16: 16. And as God will destroy the hosts of satan by war and by the gospel in this 71st year, so will he destroy the multitudes whom satan will go out and deceive after he is loosed from his chains which takes place after 70 centuries (years, by the sacred year) are fulfilled (Isa. 24: 22, Rev. 20: 7 to the end.

Seeing the time of Babylon's fall has come, and they (both the dead and the living) who are a part of Babylon (who worship the beast or his image) will receive the plagues of God's wrath will be poured out, without mixture from the cup of his indignation, how expedient it is that we examine ourselves to see if we have come out of Babylon, and put on Chrit. Let no one think because he is protestant and not a slave to papist superstition and heresy, that he is free from the curse; for not only those who have followed after that abominable delusion that God said he would send; 2. Cor. 11: 19, Thess. 2: 7 to 13, will be damned but also those who know not God nor obey the gospel of our Lord Jesus Christ; 2d Thess. 1: 8. 9, 10.

To come out of Babylon spiritually is to be born again; then all things become new; the refining power of the Holy Spirit consumes the old world of sin and brings in the new. Many will be deceived and disapointed, for not all that say 'Lord, Lord,' will inherit the kingdom prepared from the foundation of the world, but he who loves God with all his heart and his neighbor, as himself. No one can keep these two commandments without a change of heart.

Acts 3: 19, 20, 21, 22, 23: "Repent ye therefore and be converted that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord.

And he shall send Jesus Christ which before was preached unto you; whom the heavens must receive until the the times of restitution of all things which God had spoken by the mouth of all his holy prophets since the world began.

For Moses truly said unto the fathers, a prophet will the Lord your God raise up unto you of your brethern like unto me; him shall ye hear in all things whatsoever he shall say unto you.

And it shall come to pass that every soul which will not hear that prophet (christ) shall be destroyed from among the people." The time of the restitution of all things has come, when that same Jesus is about to appear to separate the disobedient from the righteous to reward the righteous, for their righteousness and the unrighteous for their wickedness for Gods spirit will not always strive with man.

See the brave captive Daniel as he stands before the throng,
And rebukes the haughty Monarch for his mighty deeds of wrong,
As he reads out the writing, 'tis the doom of one and all,
For the kingdom now is finished says the hand upon the wall.
(Dan. 5:17 to 31.)

The Time of Probation.

Math. 18:21,22. "Then came Peter unto him and said: Lord, how oft shall my brother sin against me and I forgive him,—till seven times?

Jesus saith unto him, I say not unto thee until seven times but until seventy times seven."

The 77 times of forgiving not only apply to 77 incidents of trespassing, but also to periods of time as follows: Time means 360 days (see topic, seven times), 70 times is 70 years of 360 days to the year, 70 times seven years is 490 years of 360 days to the year, or 483 years of $365\frac{1}{4}$ days to the year which is 69 weeks.

Thus 69 weeks is the time of probation; not only the 69 weeks of 483 years that preceded the destruction of apostate Judah by the Romans, but all other corresponding periods. Probation ends when Christ appears. The probation of the world ended with the 69 weeks of 58 years to the week. Christ appeared in the flesh in the 70th week and provided salvation for all who would accept the offer. God forgave Judah 69 weeks from the time he delivered them out of Babylon, to the 70th week when atonement was made through the death of Christ, and conquered death by his resurrection, that all who would keep the law by the grace provided, as He kept the law while in sinful flesh might also be resurrected and saved from the penalty which a violated law demands. God forgave them 70 times seven ending about 66 years after the birth of Christ. Then the penalty of the law was visited upon those who kept not the law. He forbore with the beast of seven heads and ten horns 70 times seven and at the end of the 70th week of 66 years to the week (dat-

ing at the fall of Adam) to the time the reign of the beast (Pagan Rome) was finished and cast down. God has tolerated the atrocities of the image of the beast with long-suffering for a time, times, and half a time (1260 years), but the time of probation is ended. The sun (Christ) is darkened and the moon (the church) has ceased to shine upon those who have chosen darkness rather than light, Job 24: 13, 17, Mat. 3: 19, 20, 21; 2. Cor. 4: 3 to 7; 1. John 2: 7 to 13, and he that is unjust will remain unjust, and he that is filthy will remain filthy, and he that is righteous will remain righteous and he that is holy will be holy still, Rev. 22: 11, 15, as God smote the jews who rejected the truth with spiritual blindness and closed the doors of salvation and brought them down to death in the 70th week, Dan 12: 1, Mat. 23: 34 to 38—24: 2, 21, Lk. 23: 27 to 32, so will he do in this 70th week, the marriage of the king's son has come they who have rejected the invitation to the marriage feast will not be permitted to the feast, Mat. 22: 2 to 15—25: 1 to 14, 29 to end—8: 11-12. They who have disobeyed God's laws will not be allowed to eat of the tree of life and live forever, Gen. 3: 8 to end Rev. 2: 7—22: 2. As Adam and Eve's disobedience were searched out, brought to light and they driven out and punished, when the voice of God came walking in the garden.

So the transgressions of the wicked will now be searched out and made known by the voice (of many writers) of God and by his word will they be cast down to perdition which is the second death, Rom. 6: 21, Rev. 2: 11—20: 6.

For the time has come when the judgment will set, and the sealed books be opened and the mysteries that have been hidden since the foundation of the world will be brought to light, Isa. 29: 11 to 18—35: 5 Dan. 12: 9, 10 Mat. 10: 26, Rom. 2: 16—16: 25, 26, Rev. 10: 11, and Chrtst, the angel of God's presence, will come down, and the earth will be lighted with his glory, Ezek. 1: 4, 5—10: 19—43: 2, Rev. 1: 15—18: 1—19: 1, 6, and his light will shine into the darkness of Egypt; but they will not comprehend the light, because they are spiritually blind; but the righteous and they who desire light will understand, Ps. 107: 43 Jer. 9: 12, John 8: 47—18: 37 Heb. 14: 9, and participate in the blessings laid up for the righteous. As the sun rises in the

east and shineth unto the west, so is the rising of the sun of righteous, when he riseth with healing in his wings, his light will shine unto the west all the way back to Adam and Eve, and those who are partakers in the hope of Christ will be quickened into newness of life. "Blessed are the dead who die in the Lord from henceforth; yea, saith the spirit, that they may rest from their labors and their works do follow them," Isa. 42: 7, Mat. 4: 16—24: 27, Rev. 14: 13.

Ten Days Tribulation.

Rev. 2: 9, 10. I know thy works and tribulation, and powerty, (but thou art rich) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of satan.

Fear none of those things which thou shall suffer; behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give you a crown of life.

The ten days of tribulation that came upon the true christians of the church at Smyrna, were typical of the ten antitypical days of tribulation that came on the people of God.

The 70th part of time is a day, as before stated; ten of those days is the seventh of time.

From the fall of Adam to the deliverance out of Egypt was about 2520 years, by the sacred year reckoning. The Israelites were afflicted the last 400 years of this period (according to the word of the Lord) Gen. 15: 13, but the last ten days (7th part) of this period was a time of tribulation (greater affliction) to Gods chosen people. The 360 years of tribulation was a type of the affliction of seven times that came afterward on Gods people. A complete antitype is seven fold. The seven fold type of Egyptian bondage has been fulfilled in the seven times of the literal and spiritual Babylonian captivity. The seventh part of the world, ending A. D. 60, was a time of tribulation, especially in the days of Antiochus Epiphanes. The seventh part of the world, ending A. D. 666, was ten days (of 66 years each) of tribulation. Among the many that shall be resurrected to shame and ever-

lasting contempt there is none more deserving of hell than the cruel Emperor Nero; but this whole period is colored with the blood of the saints, and its history blackened with the persecution of christianity.

The 7th part of the 490 years, ending A. D. 70, was a time of persecution; this period began with the slaying of the little children by Herod the king with the object of destroying Jesus who was called king of the Jews. The most atrocious deed committed in this or any other period was the murder of the blessed Redeemer.

The seventh part of the world 70 days of 77 years each ending A. D. 1390, was ten days (10 days of 77 years each) of tribulation and the shedding of innocent blood by the false prophet (Poper). The principal sufferers of this period were the Albigenses and the Waldenses; these fought bravely and labored zealously for the cause of Christ, but they were nearly annihilated by antichrist; but their light and works lived on and prepared the way for the glorious reformation.

The seventh part of the world (70 days of 49 years each) dating at the exodus of Israel out of Egypt and extending to A. D. 1880, which is ten days of 49 Years to the day dating at A. D. 1390; and the seventh part of the seven times, which is 10 days of 36 years to the day, dating at the beginning of the reformation, was a time of tribulation to the righteous such as the world never saw nor ever will see again. This period began like the seventh of the 490 years, Antichrist, like Herod, fearing another kingdom was about to supplant him, persecuted and slew the children of God by the million (but he was not strengthened by it, Dan. 11: 12.) Like Judas Iscariot, they betrayed the cause they pretended to love into the hands of the slayer, that they might fill their coffers by their traffic in the souls of men, which was, and is, carried on by the sale of indulgences and in many other nefarious ways; and like the self-righteous bigoted Pharisees they would not tolerate a light that would show them their sins and interfere with their traffic, and the unanimous cry was, away with him, give us a murderer and robber instead; kill them, crucify them!

Over 50,000,000 perished for the truth in this period, and

all who would not worship the beast and his image suffered tribulation, some by death, some by cruel torture, some by imprisonment, some by confiscation of property, some by banishment, some from bereavement, some by boycotting and all suffered tribulation who had sympathy for human suffering while the adherents of the mother of harlots rejoiced over shedding the blood of the saints, as though drunk with wine, Rev. 17: 17, and whenever a great slaughter was made, his unholiness the pope of Rome and his propaganda made demonstrations, in various ways, of joy and gratitude. Thus according to the word of the Lord Ephraim has brought forth children to the murderer, Hosea 9:13. The time will come, on earth, when hatred and murder will be a thing of the past; but the memory of the deeds of those devils in human form will go on to future ages; and the generations to come will ask and wonder if such deeds were done by human beings, or were they devils from the bottomless pit; but the word of God which shall endure forever, will tell them that they were devils incarnate, and satan himself their father.

This dark period will never be gazed into without admiration for the brightest stars (martyrs) in the spiritual firmament.

How complete the word of the messiah has been fulfilled, John 16: 20, 21, 22. "Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice, and ye shall be sorrowful," but your sorrow shall be turned into joy.

A woman when she is in travail hath sorrow because her hour is come; but as soon as she is delivered of the child she remembered no more the anguish for joy that a man is born into the world.

And ye now therefore have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you."

The type of this time of sorrow was the afternoon of the day of his crucifixion, until the third day when he rose from the dead; which synchronize the time of tribulation, the latter part of the first dispensation, to the morning of the third dispensation.

The year of 1890 is the beginning of the third antitypical

day when Jesus will come and be united with his body, (the church, visible and invisible), when his people will rejoice for the new world that is born, (the new Jerusalem let down from heaven, Rev. 21: 1 to 7.) Zion has sown in tears, but she will reap with joy, Ps. 126: 6, she wept for a night, but the morning of her joy has come, Ps. 30: 5; 66: 10, 11, 12; Isa. 51: 21 22, 23; Zach. 12: 2 to 9.

Then shall wars and tumults cease;
Then be banished grief and pain;
Righteousness and joy and peace
For a thousand years shall reign:

The Six Days Work.

The six days work is shown by types to be a long period of about 42,000 years from the time the spirit of God began to move on the face of the waters, until Adam and Eve were created. Each day was 7,000 years. The seventh day, during which God rested from his works, is the 7,000 years from the creation of Adam and Eve to the end of the 1,000 years millennium (sabbath).

In this seventh day is the creation of a spiritual world by types that are literal and spiritual.

The material world of 42,000 years (6 days) has its exact image in the first 6,000 years or six days of the world created by the Son. The sabbath, or day of rest, of the 6,000 years is the 1,000 years when Christ will rule and reign with his saints on earth. This seventh period is a new creation after the image of the second, with this difference the second period was the formation of Jacob and Esau (a world of righteousness and a world of wickedness) in the womb of darkness and bondage. The opposition and struggle between righteousness and unrighteousness had its type in the struggle of Jacob and Esau in their mother's womb, Gen. 25: 22—23, as Esau was born first so the spiritual world of wickedness was born first from the wicked types after the fall, which is the image of the beast, and the third dispensation of the dragon; and as Jacob afterward came out and took Esau by the heel (he was called Jacob, meaning heeler or supplanter). So Zion will awake from her sleep and come out of obscurity and supplant Babylon; 2. Esdras 6: 7. "Then answered I and said what shall be the parting asunder of the times or when shall be the end of the first and the beginning of it that followeth.

8. And he said unto me: from Abraham unto Isaac, when Jacob and Esau were born of him, Jacobs hand held first the heel of Esau.

9. For Esau is the end of the world and Jacob is the beginning of it that followeth.

The sabbath of the first six days was the dispensation of the son. The Sabbath of the second six days of creation is the dispensation of the spirit which is the unity of the three persons of the Godhead. The church in the Son and the Son in the Father, and yet one God or, in other words, God working in and through the Son, and the Son working in and by the visible and invisible church, John 6: 17—17: 20 to end. The mysteries of the spiritual world (the second six days) are written in the word of God and were sealed with seven seals to the time of the end. To loose the seven seals was to fulfill the types and prophecies relating to righteousness; this has been done in the second dispensation, since the birth of Christ, who is the Lion of the tribe of Judah, who has overcome the world, the flesh and the devil by his life, death and resurrection. The time has come when he will descend to earth and set one foot on the sea (the beast) Rev. 13: 1, and the other foot on the earth (the image of the beast) Rev. 13: 11, the old world that will pass away, Ps. 110: 1, Lk. 20: 43, Acts 3: 35, Heb. 1: 13, and deliver the Book that was sealed to his church, an open book, Rev. 5: 1, 5—10: 2, 9, 11. The key which is a key of keys that unlocks and unfolds these wonderful mysteries, is given in Ecl. 1: 9—3: 15, John 5: 17, 18, Rev. 21, 5. The time has come when the holy spirit will come and take the open book and bring forth those spiritual treasures and show them unto the world and give them to the meek.

There will be many volumes written hereafter on the six days work of the two dispensations, but the object of this topic is merely to show by an outline that the six days work is finished and that the time has come to enter into the rest.

I will take the record of the six days creation from the 2nd Book of Esdras (Ezra) as it is more easily understood than that given in Genesis 1: 1 to 28.

Esdras 6: 38. "And I said, O Lord, thou spakest from the beginning of the creation, even the first day and said, thus

heaven and earth be made; and the word was a perfect work.

39. And was the spirit and darkness and silence on every side; the sound of a man's voice was not yet formed.

40. Then commandest thou a fair light to come out of thy treasures that thy work might appear."

The material world thus far was created and fashioned into a ball and enveloped with water, vapor and smoke caused by the waters coming in contact with the fires under the crust of the earth which caused volcanoes and eruptions; hence great darkness prevailed. When God said let there be light, the sun of this solar system shone dimly. This first day was the beginning of a sabbath on another great period, corresponding with the first day or the beginning of the spiritual world.

After the creation of Adam and Eve, they fell by sin from their glorified relationship with God; then the waters of death and spiritual darkness covered the spiritual world, that had its types in the first sixdays work. As God commanded a light to shine forth on the first day in the material world so he also said let there be light on the first day of the 6,000 years when he promised to fallen humanity a Redeemer and savior through the seed of the woman, Gen. 3: 15.

41. "Upon the second day thou madest the spirit of the firmament and commandedst it to part asunder and to make a division betwixt the waters that the one part might go up and the other remain beneath."

After the light that was made to shine upon the first day had transmitted to the earth its heat and electricity it caused a division of the waters, the one part remained, the other formed the atmosphere, vapor and mist. In the spiritual world waters represent people's nations and tongues. The waters that remain beneath are the wicked that remain in their sins, Isa. 8: 7, 8—17: 12, 13, 14—51: 10, Jer. 6: 23—51, 13, Rev. 17: 1, 15. The waters that go upward are the righteous that are redeemed from the earth, Isa. 8: 6, Ezekiel 43: 2—47: 1, Zech. 14: 8, Rev. 1: 15—14: 2—19, 6. The separation of the waters in the spiritual world on the second day (era) was the separation of righteous Noah and his family who were saved and borne up in the ark

(the type of Christ) upon the floods while the wicked remained below.

42. "Upon the third day thou didst command that the waters should be gathered into the seventh part of the earth six parts hast thou dreied up and kept them to the intent that of these some being planted of God and tilled might serve thee.

43. For as soon as thy word went forth, the work was made.

43. For immediately there was great and innumerable fruits and many and divers pleasures for the taste, and flowers of unchangeable colors and odors of wonderful sweetness, and this was done on the third day."

Six sevenths of the continent where the garden of Eden was, was dried up and the seventh part where the water was gathered were called seas. After the land appeared, then vegetation appeared also in all its beauty and variety.

The third spiritual day begins at the call of Abraham and extends to the dedication of the temple by Solomon. In the beginning of this third day the Israelites (the righteous waters) were gathered with the Egyptians (the unrighteous) in the seventh part of the world (the time they were in Egypt) which ended with the deliverance of Israel out of Egyptian bondage. The bringing forth of vegetation, grass, herbs, trees, flowers and fruit where the waters were dried up, was the fulfillment of righteous types in Israel from the time Moses led them out of Egypt until the kingdom of Israel began to wane in the later part of solomons reign. The antitype of the righteous works fulfilled in them, was fulfilled in Christ and his church. The antitype of their works was and is medicine for the healing of the nations and the fruit of reward to the righteous who would become heirs of the kingdom (the antitypical part where the waters [waters of death] are dried up).

45. "Upon the fourth day thou commandest that the sun should shine, and the moon give her light, and the stars should be in order."

The partial darkness that was caused by the clouds and vapor that shrouded the world for three days and part of the fourth day, began to vanish away, as the vapor and steam con-

densed by the cooling of the earth and as the nebulae of the smoke subsided after the cessation of the numerous volcanos; then the sun moon and stars began to shine brightly on the Earth.

In the spiritual world the sun of righteousness had not yet revealed his light and glory brightly but shone dimly through types and shadows. The world was still in darkness and bondage; but on the fourth day God raised up Cyrus (sun in the Chaldean language) who delivered his people out of bondage, and darkness and restored Zion literally; and in the evening of the same day raised up Christ (the antitype of Cyrus) who was the true sun of righteousness then the sun that shone from the beginning was revealed to earth, and the darkness of sin and bondage that hitherto had shrouded mankind began to be dispelled. As former periods overlap the later periods, the moon (the church collectively) and stars (the church individually) shone upon this day typically in the works of Israel after their deliverance from bondage and antotypically in the apostles and disciples after their deliverance from spiritual bondage and darkness.

47. "Upon the fifth day thou saidst unto the seventh part where the waters were gathered that it should bring forth living creatures, fowls and fishes and so it came to pass."

The seventh part of the world reaching from the creation of Adam and Eve to the end of the [beast] (the fourth kingdom, Pagan, Rome) about A. D. 666 is 666 years.

This period is the antitype of the period where the waters were gathered the third day.

The antitypical waters of good and evil were gathered in this period, and from the beginning of this period the spirit of God moved on the face of the waters. As physical beings of the lower order were created on the fifth day in the natural world, so also spiritual beings of the lower order were created on the fifth day of the spiritual world.

As beasts became more perfectly developed from the beginning of the fifth day of the natural world, so the king-

dom of satan have increased more in wickedness from the fifth day of the spiritual world until now.

49. "Then didst thou ordain two living creatures, the one thou calledst Enoch, and the other Leviathan."

This creature called Enoch literally means Behemoth or mammoth, a huge animal that generally inhabited land and ate grass (Job 40:15). Behemoth is said by Job to be the chief of God's ways.

This great being that was created on the fifth day was a type of the church militant (the righteous collectively) that was ordained on the fifth day, for this reason the type (Behemoth) was called Enoch, which means dedicated or disciplined.

Leviathan the other creature that was created in this period was a great sea serpent or dragon, which was a type of the spiritual dragon of the spiritual sea, Job 41: 31, 32, Ps. 104: 25, 26, Isa. 27:1. This great dragon which is the kingdom of satan (Isa. 10: 5 to 13) began with ancient Babylon as the head. This head recieved a deadly wound by Cyrus, king of Persia, when he broke the Babylonian yoke; but the wound was healed, Isa. 14: 29. "Rejoice thou not whole Palestina because the root of him that smote thee is broken; for out of the serpent's root shall come forth a cockatrice and his fruit shall be a fiery flying serpent."

This prophecy teaches that although Babylon would be destroyed and Israel set free, yet a root of Babylon would spring up and Zion would again be afflicted. This evil root is recorded in 2. Maccabees as Antiochus Epiphanees. The terrible atrocities perpetrated by him upon the Jews, the temple and Jerusalem were types that had their first antitype in Pagan Rome and its second antitype in Papal Rome.

As Jesus came in the last days of the first dispensation to restore Zion, so Antiochus came in the last days of the first dispensation of satan's kingdom (which ended with the Grecian kingdom) to restore Babylon. As he spiritually came up in the last days of the second dispensation (the time of the beast of seven heads and ten horns) as the little horn after the ten, Dan. 7: 8, which was the beginning of the third dispensation of satan, and made war with the saints and overcame them, so Christ will

spiritually come in the last days of the second dispensation of God and destroy Leviathan that crooked serpent and punish him with his mighty sword (the word of God), Isa. 27: 1, Rev. 19: 15.

Thus the dragon was created the fourth day as the lucifer (light Isa.) of the morning and on the fifth day (5th era of 1000 years) as a beast of seven heads and ten horns, Lastly as the image of the beast (false prophet). These three are the (three persons of satan) Gods of this world, yet one God, one dragon or one kingdom.

“The ancient and the honorable (ancient Babylon) is the head of this great dragon, but the false prophet (Poperly the daughter of Babylon) that teacheth lies, he is the tail,” Isa. 9: 15.

50. “And didst separate the one from the other for the seventh part, namely, where the waters were gathered together, might not hold them both.

51. Unto Enoch thou gavest one part which was dried up on the third day that he should dwell in the same parth wherein are a thousand hills.

As Enoch who was formed and created at the same time and in the same place that Leviathan was, was separated from him out of the sea to inherit the land. So the church Millitant who was established and ordained in the same place (the spiritual) and period with antichrist (the man of sin) will now be translated into the beginning of the new heaven and new earth (six days) wherein dwelleth righteousness and all manner of heavenly pleasures. Gods kingdom is not of this world which ends with the fall of Babylon), but was set up in the days the kingdom of satan ruled, and now the stone (Christ's kingdom) that was cut out of the mountain without hands will rise up and smite the image of the beast on the foot and scatter it to the winds and the stone will increase and fill the whole earth, Dan. 2: 34, 44, 45.)

52. But unto Leviathan thou gavest the seventh part, namely the moist and hast kept him to be devoured of whom thou wilt and when.

The seventh part where the waters were gathered together

was given to Leviathan for a time. As the powers of satan are overthrown at the end of every 69th period, so Leviathan will be devoured in this 70th period. The ten horns which is the remnant of the ten tribes of Israel who have given their strength and kingdom to the beast until the times should be finished, will hate the whore (Popery) and shall make her desolate and naked, and shall eat her flesh and burn her with fire as it is written, Rev. 17, 16.

53. Upon the sixth day tho gavest commandment unto the earth, that before thee, it should bring forth beasts, cattle and creeping things.

The animals that were created on the sixth day were those of a higher order (completely developed) so also those of the spiritual world are the highest types. The varieties of beasts of the sixth day of creation were types of the various nations that came up in the sixth day of a thousand years. The beast of seven heads and ten horns is represented as coming up out of the spiritual sea, Dan. 7: 2, 3; Esdras 11: 1, 11; Rev. 13: 1. The beast (image of the beast) that came up afterward is represented as coming up out of the spiritual earth, Esdras 11: 18; Rev. 11: 7—13: 11. The first beast (Pagan Rome) was as one nation until his power was broken, also the image of the beast, Papal Rome, were many nations, because it was the antitype of all wicked nations, therefore many ravenous beasts were created. As in the second dispensation of satan (Greece and Rome) many horns (nations) came forth as fishes, so in God's spiritual kingdom many nations were formed and many horns were coming forth, Hab. 3: 4, Zech. 1: 18, 19, 20, Rev. 5: 6., as the antitype of all righteousness.

54. And after these, Adam also, whom thou madest lord of all thy creatures, of him came we all, and the people also whom thou hast chosen, Gen 2: 7. "And the Lord God formed man out of the dust of the ground, and breathed in his nostrils the breath of life, and man became a living soul."

As God created Adam out of the dust of the ground on the evening of the sixth day, so God created the second Adam out of the literal types (which signify dust or small particles) of the

spiritual world on the evening of the sixth day of 666 years to the day. Christ was born the second Adam as God in the flesh. As God made them male and female when he created the first Adam, Gen. 1:27, so God created them male and female in the person of Christ for in him dwelt the fullness of the Godhead bodily. As Eve was in Adam when he was created, so the church was represented in the various members of Christ body. As Eve was taken from Adams side, when a deep sleep came on him, so also the church was ordained and established through the merits of Christ which is symbolized by the blood and water that flowed from the pierced side of Christ after he was put in a deep sleep, John 19:34—John 1:5, 6, 7, 8. And as Adam and Eve became as one again when he awoke, Gen. 2:24, so Christ and his body became as one again when he awoke from the dead. Also on the day of pentecost was he united to his body the Church. And as he, through the instrumentality of his body after his resurrection, gave knowledge life and power unto his apostles, so he through the instrumentality of his Church on the day of pentecost, and afterward, gave to the world light, life and liberty.

And as God formed Christ in the flesh out of the literal types (dust) on the evening of the sixth day of 70 years to the day which was also the evening of the sixth day of 666 years to the day, so God has formed Adam spiritually (male and female) out of the spiritual types; that is, those who form the component parts of Christ's body are the dust of Jacob, Gen. 13:16, Num. 23:10, Ps. 30; 9, 12, all those spiritual types joined together formeth a holy temple for the indwelling of God.

And as God breathed in Adams nostrils the breath of life and Adam became a living soul, so also now the spirit, of God will come and dwell in his body, the holy temple which is the elect, and the second Adam will become a living soul.

As God gave Adam a charge to till the garden and made Him Lord over all things created, so will Christ after his second coming, till the spiritual garden that is planted eastward in Eden, and rule over all nations and people with a rod of iron, Ps. 2:9, Rev. 2:27—19:15. As God blessed Adam and Eve and commanded them to be fruitful and multiply, so God will bless

Christ and his Bride, the lambs wife, and they shall be called the father and mother of all spiritually born. This world is only in its beginning in regards to time and the myriads of people yet to inhabit it. The human body from this time forth will develope into perfection by the power of grace (the fulfilling of righteous types) and virtue that will be transmitted from one generation to another through moral living and abstinence from all pernicious habits, but we are living in a period now when the unfit will die and the fit will survive. The seeds of mortality has been thickly sown by the spirit of lust throughout the world, in the human body. When sin has conceived, it brings forth death. But thank God the time has come when Babylon the mother of harlots and abominations of the world will be consumed by the word of God (holy scriptures) which is like consuming fire. Esdras 2., upon the wicked in the day of vengeance.

When the seals of the holy scripture are loosed, the word of God is quickened into a consuming fire (spiritually) and the old world and all the works therein will be burnt up, the coming in of light and righteousness like a flood is the coming of Christ with power and great glory. Isa. 55: 12: "The mountains and the hills shall break forth before you into singing and all the trees of the fields shall clap their hands.

13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree"

As sin and wickedness pass away the human body will become more and more perfect until it attains to great strength, beauty and longevity.

As the nations and people will advance in the keeping of God's laws, the climate will change, pestilence, plagues and other destructive forces will cease; the trees will yield their fruit, and the land will give her increase; new continents and Islands will come up to be inhabited and the earth will become like a great city and all will have peace and plenty. Science, education and art are only in their beginning; men will talk, travel and transport through the air, land and sea by means now unknown. Men will have social and commercial intercourse throughout the world with much less danger, cost and time than at

present. False and superfluous education, science and art will be discarded, and the useful and more perfect will take their place.

The time has come when Jesus in the fullest sense of the word will be lifted up (extolled and glorified) and will draw all men unto him., and those who have been bitten by the fiery flying serpents will be healed by looking to Christ who will remove the curse of sin and the sting of death.

Isa. 25:8. "He will swallow up death in victory, and the Lord God will wipe away all tears from of all faces, and the rebuke of his people shall he take away from of all the earth."—52:9. "Break forth into joy and sing together ye waste places of Jerusalem—65:18. Be ye glad and rejoice forever in that which I create; for behold I create Jerusalem a rejoicing and her people a joy". Zeph. 3:14, "Sing, o daughter of Zion, shout, o Israel, be glad and rejoice with all the heart, o daughter of Jerusalem. 15. The Lord hath taken away thy judgements, he hath cast out thine enemy; the king of Israel, even the Lord is in the midst of thee; thou shalt not see evil any more. 16. In that day it shall be said to Jerusalem, fear thou not and let not thy hands be slack. 17. The Lord thy God in the midst of thee is mighty, he will save, he will rejoice over thee with joy; he will rest in his love, he will joy over thee with singing.

Mat. 3:1. "Behold, I will send my messenger, and he shall prepare the way before me; and the Lord, whom ye seek, shall suddenly come to his temple. 2. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fullers soap.

4. Then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, and as in former years.

5. And I will come near to you to judgment; and I will be a swift witness against the sorceers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of Hosts.

10. Bring ye all the tithes into the storehouse, that there

may be meat in my house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing that there shall not be room enough to receive it.

11. And I will rebuke de devourer for your sakes, and he shall not destroy the fruits of your ground; neither shall your vine cast her fruit before her time in the field. 12. And all nations shall call you blessed."

4: 1, 2 3. "For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch.

But unto you that fear my name shall the sun of righteousness arise with healing in his wings.

And ye shall tread down the wicked; for they shall be ashes under the soles of your feet in the day that I shall do this, saith the Lord of hosts."

Rev. 22: 20. "He which testifieth these things saith: Surely I come quickly; Amen. Even so, come, Lord Jesus."

See the dawning of the day,
The great sabbath, long foretold,
When Christ's scepter here shall sway,
With more power than days of old.

Welcome, welcome, glorious time,
When beneath messiah's sway
Every nation, every clime,
Shall the gospel call obey.











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